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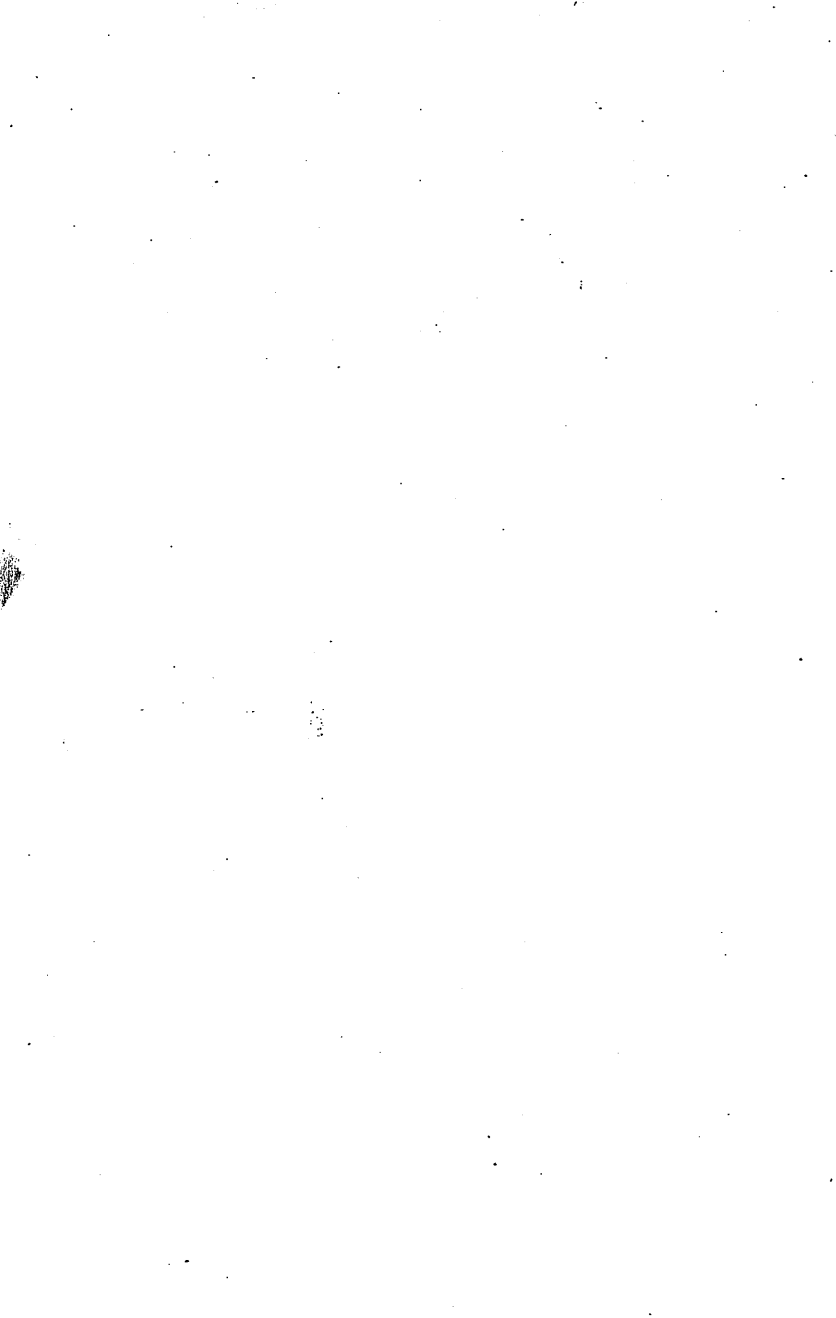
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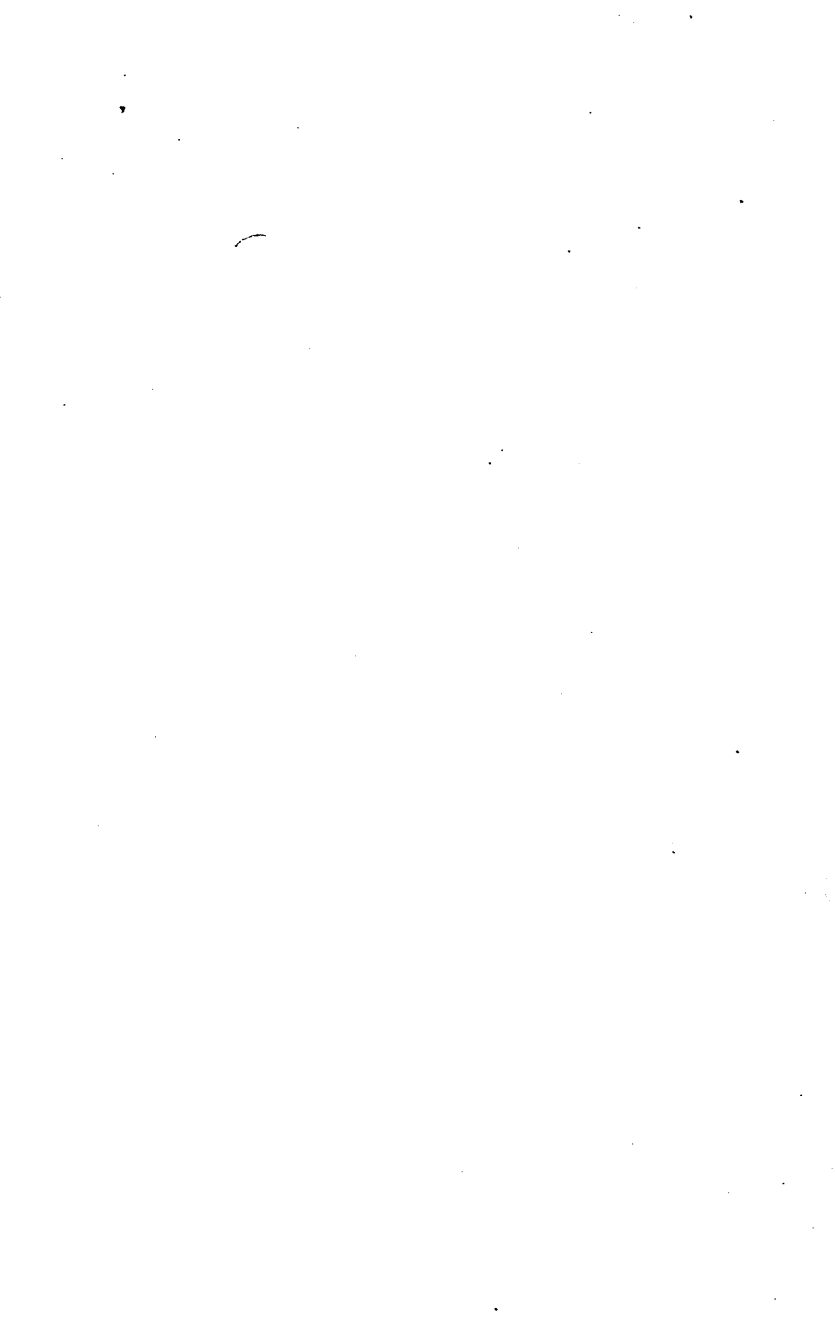
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THE
COMING AMERICAN CIVIL WAR.

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WASHINGTON'S WORDS OF WARNING, LINCOLN'S
APPREHENSION AND THE PROPHECY
OF GENERAL GRANT.

THE INDICATIONS OF COMING CONFLICT
ABUNDANT AND CERTAIN.

WRITTEN AND COMPILED BY
✓
BURTON AMES HUNTINGTON.

PRINTED FOR THE AUTHOR,
MINNEAPOLIS, MINNESOTA,

1893.

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VIDEO HIT TO PARALLEL COACHING

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PREFACE.

The contents of this little volume—which is presented to the reader in two parts—are the labor of no one writer. Indeed many authors have contributed, through their excellent books, valuable material for its composition. It is, therefore, largely a collection and arrangement of authentic information, derived from various and numerous sources; which information—combined with the relation of incidents in the author's experience, and of facts and circumstances that have come under his observation—is set forth in this essay to defend its title; a title at once alarming to the average American citizen, and one that challenges his belief in its claims for consideration and respect. Part II is devoted, *exclusively*, to quotations and reprints from newspapers and books.

The author is fully aware that the great mass of the American people would deem the publication of this work gratuitous and uncalled for, if not indeed incendiary, but he sincerely believes that it is because of our ignorance of the deadly dangers that beset us on every side, or of our apathy and indifference to them, and not because of the non-existence of those dangers, that we feel safe in our

Articles, and portions of articles, written by the author at different times, for periodicals, are incorporated in this essay.

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fancied security, which is, as he believes, at once superficial and unstable.

How frequently are we pleased to hear the oft repeated motto "Eternal vigilance is the price of liberty" when we listen to Fourth of July speeches, and to orations and essays given by our sons and daughters upon being graduated from school; but how little importance and meaning do we attach to those grand, true words. They seem to be a sentiment merely, with us.

We do not keep, watch and ward ourselves, neither do we encourage, much less train our sons to do so.

We engage *others* to do this most important duty; others who have very little real interest in the work, beyond the emoluments arising therefrom; and we do not even deem it necessary to devote any attention to those hireling sentinels, to see that they are faithful to their trusts.

We are so absorbed in business and in pleasure, in money getting and in money spending, that we "have no time for such things," neither disposition for them. Our sons and our sons' sons, from force of example as well as from hereditary antipathy, naturally follow in the footsteps of their illustrious (?) parents. This deplorable state of affairs has been in vogue for many years, and it is constantly growing worse. The hireling custodians of our liberties and all our sacred institutions, have so grown in numbers, in power and influence,—to say nothing of their increasing arrogance and impu-

dence,—that to-day the American people are confronted by an army, an immense army, and a hostile one, a standing, growing menace to our Republic.

These “other people” are an army, not figuratively speaking merely, but also literally so; for, for years in all our large cities, they, together with their numerous relations, near and remote, native and foreign born, have been forming themselves into numerous military organizations, under deceiving names, which are now fully officered, armed and equipped, and numbering over 700,000 men, all ready at a moment’s notice, to spring forward and do the bidding of their great and powerful commander.

We will not anticipate farther, but will leave the reader to gain, from a perusal of the following pages, a realization of the perilous position of this Republic and of its people; and may he be inspired to assist in the good work of spreading the alarm throughout the length and breadth of this land, with the sincere hope that the sons of freedom may—ere it be too late—arise and redeem our blessed heritage from the treacherous hands of those to whom we have so unwisely entrusted it.

BURTON AMES HUNTINGTON.

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INTRODUCTION.

Reader, a very dark cloud hangs over our eastern horizon, and in that cloud is a storm, a whirlwind, a cyclone. It is moving slowly westward, and it threatens our Republic, our government, our schools, our liberties, all, with destruction, with utter annihilation.

This storm cloud has been wafted across the ocean from a foreign land, and it is growing constantly in size, in blackness and in threatening aspect. Often are heard coming from out that cloud, low mutterings as of suppressed anger, with an occasional growl of defiant rage; but little attention has ever been given it by the American people, so engrossed are they with their various numerous pursuits. They even do not care to acknowledge its existence; that is, the great mass of the people do not. They have neither the time—they say—nor the disposition, to investigate the “rumors” that they hear; and as the great medium of general information—the secular press—has nothing about it in its columns, they conclude that the subject is altogether unworthy of consideration.

There are a few American citizens, however, who behold that storm cloud with much apprehension, and forebodings of evil in the very near future. For they read in history of the terrible work of de-

vastation attending its progress in European countries, and they fully believe that history will repeat itself on this side of the ocean, notwithstanding the assurances of the incredulous populace that "even if a storm has in past generations, swept over and laid in waste all Europe, a little cloud hovering over us—which, by the way, we have not seen, neither have we time to look for, nor do we believe exists—would be nothing but the shadow of that ancient storm, and could certainly not harm anything now,—especially this most favored of nations,—as its force would be entirely spent, never to be augmented or renewed."

But these few alarmed Americans can not be hushed nor ridiculed into silence. Each day they view with increasing solicitude and alarm, this impending storm, and to their utmost do they endeavor to arouse their apathetic countrymen to a true sense of their danger, and of their duty to themselves and their country to use every available means to break its force, to disperse its gathering columns and so to avert the great catastrophe.

Furthermore, they correspond with friends in Europe about this ominous cloud, and the word comes back that all Europe is watching it and talking about it, and saying "The United States will be the next country to feel its terrible power. The American people believe that its force is spent and that it is therefore harmless; but we know from our own dreadful experience, that it *gathers force* in its progress wherever it is allowed to go, only to use it

again with awful effect upon the unfortunate states that permit it to travel over their territories."

These Americans can even plainly discern the name of this monster of destruction,—that name so familiar to their friends across the Atlantic,—for it is written in blood red letters upon the deep black background of the cloud, and it causes a shudder to run through the frames of all who gaze upon it, and who realize the full meaning of that word—

"ROMANISM."

But what is the meaning of "Romanism?" What does it represent and what portend?

Romanism stands as the name for the most stupendous conspiracy against the rights of man that the world has ever seen; and in America, in these United States, in this enlightened age, strange to say, to confess, its advocates find a most promising and inviting field in which to engage in business. Hideous in its beauty, false in its righteousness, hateful in its affection, deceitful in its flattery, avaricious in its charity, unchaste in its piety, Romanism stands in America to-day, as Satan stood in the garden of Eden, with a most foul purpose to accomplish.

Romanism is a snake in the grass, a worm at the root, a tiger in ambush, a false beacon light alluring the trusting mariner on to the rocks, that his bark may be dashed in pieces and his cargo washed ashore to be carried away as plunder. Romanism is a wonderful institution. It is a great

school of theology; it is a vast system of philosophy; it is a most profound study of politics, as it has to do with the affairs of all nations. It is science, it is art, it is mythology, sorcery, idolatry; together with many other ologies, osophies and isms. It is therefore many-sided, so many-sided, indeed, that one's external view of it, taken from a certain point, will be quite different from that of another, at another point; and yet neither may be deceived in what he really sees; but he is grossly deceived in supposing that his own narrow view takes in the whole of it. It is a mighty study to learn what all of Romanism is, and no man's life is long enough to comprehend it. But with an inside view its machinery is shown, its purposes and designs are revealed, and its dangerous character exposed.

And now it is the purpose and designs of Romanism (called the Roman Catholic church) upon the United States of America, that it is desired to direct your attention in this essay, giving you a glimpse of its interior workings, that you may place yourselves in a position to view them more fully at your leisure, to study out and know the fatal consequences of cherishing a viper in our midst, that, as we sincerely believe, has already begun the infamous work of killing off our American institutions, of destroying our glorious Republic, and of building up an absolute, tyrannous monarchy in its stead—the monarchy of the Pope of Rome.

We wish to state before going farther, that we do not wish to be considered as an abuser of those

people known as Roman Catholics. We do not question their sincerity in their faith. The great mass of them, we have not the slightest doubt, truly believe all that their church inculcates. The same may be said of many of the priests. But we also sincerely believe that they are a deluded, misguided people, victims of a monstrous system of despotism and idolatry, (though unwittingly,) and willing subjects of one whom they regard with the greatest respect, reverence and awe,—an infallible human being, as they are made to believe,—but who is really a huge fraud and an absolute tyrant. It is not here our design to abuse the devotees of the Roman church or to denounce all of its teachings, —many of which we believe to be wise and just, eminently so,—but it is our aim to point out the *secret purpose* of Rome in America to-day, how that purpose is being steadily followed year after year, and step by step,—successfully so far,—and how the complete accomplishment of that purpose is to consign our dear country to degradation, and its glorious institutions to utter annihilation.

Romanism is a foreign influence greatly to be dreaded in this land of freedom. Did not Washington have this evil in mind when he spoke those memorable words in his farewell address, after having faithfully served the country eight years as its chief executive?

“Against the *insidious* wiles of foreign influence (I conjure you to believe me, fellow citizens) the jealousy of a free people ought to be constantly

awake, since history and experience prove that foreign-influence is one of the most baneful foes of republican government."

We shall undertake, in this essay, to show from history, something of what the Church of Rome has done in the past in European countries, and from recent church decrees, papal utterances, sermons by bishops and priests,—and their published sentiments as well,—what its champions purpose doing in this land of ours, quoting frequently—as we shall do—the language of holy councils, of Holy Fathers and Popes, of Cardinals and Bishops, of priests and illustrious laymen.

We shall repeat already-published accounts of dastardly outrages committed upon loyal citizens of the United States, upon our schools, and upon our flag, by Priests of Rome and their fanatical adherents; and we shall bring to the reader's notice their open threats made against our government and its laws, all to fortify our charges against the infamous system of Romanism and the Roman Catholic hierarchy, and to warn all loyal American citizens against the terrible day when human blood will flow in streams in every city and village in this broad land.

We shall attempt to show in this pamphlet that the growth of Romanism, and the increasing peril to our land in consequence, is very largely due to the almost utter indifference of the American people to their own best interests, and that they, or rather *we*, are derelict, criminally derelict in our duty to our country, in disregarding the watchword

“vigilance,” and in neglecting to enforce the doctrine of the promotion and perpetuation of American institutions. We shall attempt to show that by such conduct, *enemies*, of which Romanism is chief, have sprung up, have grown, flourished and multiplied like noxious weeds in a fertile soil, until now not only our liberty is threatened, but our very existence as a nation as well.

We shall attempt to explain why we are and have been so apathetic, and why this tendency is a growing one. And lastly, we shall attempt to prove that there are remedies available, for these alarming failings of ours, and therefore for these deadly ills that attend us; and we will point out those remedies in the hope (almost vain) of stirring up our countrymen to a true sense of the situation we are in, and to action; united, earnest, untiring action in the cause of “life, liberty and the pursuit of happiness” for ourselves and for our posterity.

BURTON AMES HUNTINGTON.

CHAPTER I.

WHAT OUR ANCESTORS FOUGHT FOR. AMERICAN INSTITUTIONS AND OUR PRIDE IN THEM. THE AMERICAN IDEA—IT MUST BE PERPETUATED. THE GREAT REBELLION AND ROME'S SECRET INTEREST THEREIN. TIME NEARLY RIPE FOR ANOTHER WAR. ROME AN *OPEN* FOE NEXT TIME. ROME'S HAND IN EUROPEAN WARS. APATHY AND INDIFFERENCE OF AMERICANS TO ROMISH AGGRESSION.

Our brave forefathers fought and bled, suffered and died that we might live a free people. Free to think, to speak, to act, each as he may be inspired, provided that he do not interfere with or encroach upon another's freedom or another's rights, free to delegate to those whom we may choose, authority to legislate for the common welfare. Hence our republican government.

As Americans, we are all proud of our nationality; we are proud of our country, its flag and its glorious history; we are proud of the great men who have preceded us and to whom we owe everlasting gratitude, for securing to us and our descendants freedom and republican government; we are proud of our American institutions, all of them; and especially are we proud of our grand system of American free public schools, "the bulwark of our liberties."

Yes, we are proud of all these things; and in

fact, of everything desirable that is peculiarly and distinctively American.

They are an heritage unto us, and we are proud of our heritage. We are proud in the enjoyment of all the blessings that our forefathers have fought for, bled for, earned and won, and have handed down to us to enjoy; and more than that, to PERPETUATE. Yes, perpetuate. It is not enough to have and to enjoy for ourselves alone. We owe to posterity the same debt that our ancestors owed us, and have paid us. This debt is never cancelled, however; it is only transferred from the shoulders of one generation to those of the next following.

It is the American idea that all the inhabitants of this republic shall learn to read, write and speak our national language,—which is the English. It is the American idea that those peoples coming to our shores from foreign lands, making their homes with us, and seeking protection under our government, shall be compelled to put aside their old-country traditions, and to adopt American forms and methods of education, of business, and of living, so that their immediate descendants, as well as those more remote, may become truly American even as we are.

And it is the American idea, *par excellence*, that all, native-born as well as those naturalized, shall swear to love, honor and respect our nation's flag, to give full allegiance to our government, and to obey its constitution and its laws. We owe it to posterity for its own good, profit and well being, that the American idea be perpetuated by us, and

that our successors be well instructed in carrying forward the work, so that our nation's honor may be perpetuated, and that our flag may always—in the words of Daniel Webster—"retain all its original luster, with not a stripe erased or polluted, not a single star obscured, bearing for its motto 'liberty and union, now and forever, one and inseparable.'"

It is the province of the author to prove that we, the people of the United States, are becoming recreant to the trust reposed in us by our worthy ancestors; that we are actually catering in many ways to foreign peoples that come among us; that we are handing over to aliens and hostiles, the custody of our offices, our treasuries, our schools, our press, and our means of protection and defense; that our noble flag, once tri-colored with the red, white and blue in their purity, is becoming very *yellow*, though not with age, and is taking on also, a decided *greenish* hue, owing, no doubt, to the *envy* of the class that is gradually coming into power to rule this people.

In the chapter entitled "The Decline of the American Republic" are given reasons for this condition of things, with possible remedies for its cure; but for the present, let us consider the question uppermost in mind, as set forth in the title of this work "The Coming American Civil War," meaning the struggle of the American people with Romanism. Whether this *particular* war will be our *next* war, which is highly probable, or whether, by Jesuitical machinations, this country will be first plunged into

a foreign war, time and circumstances will determine. Meanwhile we should lose no time in preparing ourselves as best we can, for whatsoever may be in store for us, and the future, dark though it now appear, may yet develop brighter prospects.

As an independent nation, we are but a trifle over a century old.

Only once since the formation of our Union has its integrity been seriously imperiled, and that time was when a part of the people rose in rebellion, and set up, and tried to maintain a separate government. Many issues were involved in that most sanguinary struggle, a greater number than either belligerent party or the world at large was knowing to; and it is only at this later day that one of those vital issues is being made generally known. Up to this date, few indeed, have even suspected that the political and religious liberty of the American people, both North and South, was then furiously assailed, and that freedom of speech, of conscience, of the press,—secular and religious,—were all on trial for their lives.

But now, at this safe distance, in the calm after the storm, (and we may also add, between storms) in the comparative leisure of public as well as private thought, and in the full light of history and of contemporaneous events in other lands, the thoughtful and studious mind can plainly discern the hand, the mighty hand of a third belligerent party in that conflict, one at once the zealous active ally of one faction of the American people, and the

deadly invisible foe to both factions. A power whose great ambition is, and always has been to rule and govern all mankind. A power whose chief method of action has been to promote jealousy and contention among nations and political factions, and then—secretly, if possible—to ally itself to one nation or faction against another, and thus in the end to dictate the policy of one or both of them.

The time is growing ripe for another American rebellion, and in this coming conflict will again appear the specter hand of what was the third party in the former struggle. That hand will be sufficiently well materialized this time, so that all may see it, and all truly loyal Americans may direct their united efforts against it; but the question is: Shall we realize the situation *in time* to make ample preparation for the national defense?

The coming American civil war will be more fierce, more wide-spread than the great rebellion was or could be. That struggle was one of the South against the North, and *vice-versa*, and the carnage was almost wholly confined to Southern soil; but in the coming strife, the field of operations will be co-extensive with the whole Republic. For neighbor will be pitted against neighbor, brother against brother and father against son. It will be the most desperate and horrible of all wars—a religious war. A long, bloody conflict between the blind fanatical adherents of a foreign, absolute and most tyrannical potentate,—aided by the worst and most dangerous elements of society,—and the true patriots of

liberty and freedom. The former, the subjects of this foreign monarch, numbering at the present time 9,000,000 souls, or one-seventh of the entire population, are gradually but surely taking possession of this country in the name of that monarch, by gaining more and more the control of national, state and municipal affairs, as well as the avenues of public and semi-public emolument and profit. Already one-half of the public offices in the United States are in their hands, while the larger part of the human machinery of business is composed of them. But who is this potentate, this foreign ruler of so many of our people? Where does he live, and by what authority does he undertake to direct the consciences of men?

Indeed, he is none other than the most infallible Pope of Rome; and his authority is derived from millions of ignorant, superstitious, servile worshippers, led, in great part, by unscrupulous and wicked Priests and Jesuits; although he pretends to hold the scepter, by virtue of being the legitimate successor of a divinely-appointed Vicar on earth of Jesus Christ himself. And it is the hand of that infallible Pope, that "ghostly father" in Rome, that was the specter hand of the third party in our late civil war, and that will again appear to wield the deadly sword against our dear American patriotic people, with their hated republican institutions.

The Pope's subjects in the United States are constantly adding strength and numbers to their organization, by propagation, by immigration, and by the

process of proselytizing; and still another means is and always has been employed, but with varying success, and this means is the persecution of those who, directly or indirectly, oppose or impede Roman Catholic aggressiveness. Their leaders are constantly seeking to suppress in every way possible, unfavorable comment upon Romanism by the pulpit, the press, and by political party factions. They are seeking to change our laws to conform to the policy of their foreign master, who says: "All Catholics should do all in their power to cause the constitutions of states, and legislation to be modeled on the principles of the True Church."—Pope Leo XIII. Encyclical Letter, November, 1885.

Their leaders are untiring in their efforts to destroy our public school system by means many and various, one of the most dangerous of which is the so-called "Faribault plan." They are causing the text books on history, American and European, used in our public schools, to be so altered that accounts of great events in recent, mediæval and ancient times, are either wholly expunged, or else are changed and distorted to conform to the accounts given in Roman Catholic histories used in Romish parochial schools. Their leaders are attempting to force popular belief in the Catholicity of eminent men, who are known to have been life-long Protestants. (Witness the performance by priests of Rome, of the last rites and ceremonies over the unconscious form of Gen. W. T. Sherman, and the impudent claim that he was a Roman Catholic.)

We will say in this connection, that this kind of

practice has been notorious in all Christian lands all through the centuries. By this method, as well as by others equally dishonest, Rome claims a large number of the great men of history who were non-Romanists, Protestants and Apostates.* Even young children, and infants in arms, belonging to Protestants, have been secretly baptized into the Romish Church, and years afterwards this fact, attested by witnesses, has been made publicly known, and the subjects claimed for Rome.

There are Americans who fully realize the danger toward which we are surely drifting, and not a few of them think and say that a declaration of war will be made by the Pope of Rome against the United States when the proper time arrives; when the proportion of papal adherents, now one-seventh of the population, shall have grown to be three-sevenths of it.

We think, however, that the more probable course of Rome will be—at first, anyway—to Romanize the country as rapidly as possible, by legislation, by education, by extending immigration, and by a perfect system of persecution by the employment of the boycott. We think we can see very plainly how the successful operation of these forces, would, in three generations, completely root out and destroy not only

*The *Western Catholic News* of Chicago, says: "James G. Blaine, who is now very sick, is a Catholic;" and, referring to the visit of Mgr. Satolli to Mr. Blaine, a few days ago, added: "It was befitting that the highest dignity of the church in this country should be the one to reconduct into her fold the most distinguished and best-beloved man of his party in America." Mr. Blaine has repeatedly stated that he was not a Roman Catholic, nor had he any intention of ever joining the Roman church.

all our beloved institutions, but the truly American people as well. Rome fights in her own peculiar way; intrigue, craft, deceit, flattery and duplicity being her tools, and the passions of men her material to work upon. She might not make a formal declaration of war against the United States, but by absolving her subjects in this country from all allegiance to our constitution and our laws, and commanding them to exterminate heretics wherever found, the effect would be the same. We must never lose sight of the fact that her attitude toward us is one of perpetual hostility.

Hostility against independent government when she says: "I acknowledge no civil power;" and "It is of the faith that the Pope has the right of deposing heretical rulers, etc." "The state is only an inferior court, receiving its authority from the church, and liable to have its decrees reversed upon appeal."

Hostility against the worship of God according to the dictates of conscience when she says: "I claim to be the supreme judge and director of the consciences of men"—Manning. "The Catholic religion, with all its rights, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted."—Pius IX.

Hostility against free secular education, when she says: "There should be no free education." "Education outside the control of the Catholic church is a damnable heresy."—Pius IX. "We must take part in the elections, move in a solid mass in every state

against the party pledged to sustain the integrity of the public schools.”—McCloskey.

Hostility against any and all the rights of man when she says: “It is the Pope’s duty to pronounce, not only on the rights of individuals, but of peoples, nations and their rulers.”—Cardinal Manning.

Rome, nowadays, does not place herself in the position of an open, armed adversary of any particular nation or government. She rather chooses to stir up a war through Jesuitical machinations among certain peoples, and to secretly aid and abet one side or faction against the other. She rather chooses to corrupt a government until it becomes thoroughly Romanized,—and the people powerless to escape her tyranny, which is made lawful by corrupt legislation—until the people rise in their might, rebel against their own government, and attempt to throw off the ignominious yoke of legalized oppression and priestcraft that has been imposed. This, indeed, was done by the French people in the last century;—Catholics too, mostly—who, exasperated beyond further endurance by legislative tyranny, directed by Romish authority, rose in revolution and descended like an avalanche upon the corrupt, Romanized government, and also upon the Roman Catholic clergy of France. Over 30,000 priests were massacred in that terrible onslaught, only about 10,000 escaping by concealment and by flight into neighboring countries.

But if Rome does not declare war against our government, we the people, shall be obliged to do it to

regain our liberty, lost by the failure to preserve it against Roman usurpation.

And so now, in the event of our laws becoming corrupted by Rome, our government made subservient to the Pope and our school system turned over to priests and nuns, you and we and all truly patriotic citizens of the United States, including thousands of Catholics of the better class, will be rebels and traitors, while the *real* rebels and traitors will be—the boys in blue, (or perhaps green,) the government troops, (otherwise the Knights of St. Patrick), the naval forces, the states' militia, and the municipal officers of the law; all vassals of an infallible, foreign, hostile, monarch and Pope.

More than this: The criminal classes, strangely enough, will be allied with the loyal government and papal adherents. The drunkards, thieves and murderers, will join hands with the soldiers, the sailors and the militia and police forces, and all these factions together will prove a terrible foe to combat. They will be on the side of law and order (?) and we on the side of disturbance, crime, revolution. Don't you think, reader, that the coming American civil war will be a long and bloody one? But don't you believe that the war, horrible though it must be, will be preferable to a continued peace that is purchased at the price of all our liberties? Is not a storm that passes over, less destructive than a perpetual deluge? Think of the "holy" inquisition of the middle ages and of its victims, the hundreds of thousands of innocent people that

met their death by fire, the sword and the rack. Think of the beautiful, peaceful valleys of Italy, France and Spain, running with Protestant blood for hundreds of years. Think of the fate of the 100,000 Waldenses, butchered by soldiers of the Pope of Rome. Think of the Huguenots, the Vaudois; remember St. Bartholomew, with 75,000 Protestant victims. Remember the revocation of the edict of Nantes by Louis XIV. of France, and of the consequent violent death of 500,000 men, women and children of that land, all in the interest of the Roman Catholic church, and for the great glory of God (?). And above all, remember that Rome justifies all her own past acts (that is, those that she admits having committed.) Pope Gregory VII. declared that it was "no murder to kill excommunicated persons," which rule was incorporated in the "Canon law," and was allowed to stand during the revision of the "code" in the sixteenth century, which is now, and has been for 700 years, part of the ecclesiastic law. And Archbishop Ryan of Philadelphia, in a recent sermon, delivered himself of these sentiments: "The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the princes of the Church for what they have thought fit to do."

That "history repeats itself" is an adage ever to

be borne in mind, and therefore it is more than probable that, as Romanism is having such a rank growth in the United States of America, the field of its repeated inquisitorial practices will be here.

Lafayette, honored by every loyal American, himself a Roman Catholic, said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy."

General Grant, speaking before the army of the Tennessee in 1876, used the following weighty words:

"If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other. Let us all labor for the security of free thought, free speech, free press, and pure morals; unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color or religion."—*Romanism and the Republic.*

Rome has had a hand in nearly every war of modern times among so-called Christian nations, although at the time, the hand being craftily hidden, was not seen, or its presence even suspected by the great mass of the people.

Nearly all the wars of Europe for several hundred years have been, in a sense, religious wars. Rome's interests have been involved many times in those sanguinary conflicts. Waterloo was Rome's Waterloo without a question in our mind. In the seige of

Strasburg and of Metz, Rome was the beleaguered party. At the battle of Sedan, Rome lost more than France did, while the fall of Paris confirmed the fall of the temporal power of the Pope. Germany's triumph really meant a victory for Protestantism. French troops were not returned to Rome to reinforce Papal zouaves, and so the Italian patriots have maintained their own independent government ever since, to the well being of the Italian nation, and the discomfiture of "infallibility."

It is now no secret that Rome is charged with having taken a very active interest in the recent conflict between the states, and the proofs are almost overwhelming. Undoubtedly, Rome played a powerful part in that bloody drama, although her hand was not at that time visible; and the final victory of the Union arms was not only the death of secession, but it was also a signal defeat for Pope Pius IX. It is well known that Rome was an ally of the Confederacy and at the same time the deadly enemy of both factions of the American people. Rome wished to see the Union destroyed, so that she might build up her kingdom on its ruins; and then, besides, the Protestants would destroy each other in this war, and she would have just so many less to contend against in carrying out her designs. So then, all her energies were bent—consistent with safety—in the bringing on of the conflict, at the same time aiding and abetting the Southern cause. *

* Abraham Lincoln knew very well the attitude of Rome to this country during the war. He stated in interviews with Father Chiniquy that he felt "more and more, every day, that

To the argument that many Catholics fought and died for the Union, we would say, they certainly did, and they acted conscientiously too. They never knew Rome's part in the game. Rome's hand must be kept out of sight at all hazards. Rome must sacrifice many good subjects in order to accomplish great purposes. Rome had many brave soldiers on both sides, but the number that she lost is few as compared to the many thousands of good Protestant Christians killed in both the northern and southern armies.

It would not be an impossibility for the American people to avert this now impending war, and to yet preserve their sacred rights; we say it would not be an impossibility, but it is most improbable that they will move a finger to do so; that they will take active measures to oppose Rome's steady march, until they are enticed, led, and finally driven into a solid corner where they must either surrender and die like dogs, or fight and die like heroes.

The American people are too incredulous to believe it was not against the Americans of the South alone he was fighting, but more against the Pope of Rome, his perfidious Jesuits, and their blind and blood-thirsty slaves, than against the real American Protestants, that we had to defend ourselves."

He said, "I conceal what I know on that subject, from the knowledge of the nation; for if the people knew the whole truth, this war would turn into a religious war, and it would, at once, take a tenfold more savage and bloody character.

"Mr. Morse, the learned inventor of electric telegraphy, has told me that when he was in Rome, not long ago, he found out the proofs of a most formidable conspiracy against this country and all its institutions. It is evident that it is to the intrigues and emissaries of the Pope, that we owe, in great part, the horrible civil war which is threatening to cover the country with blood and ruins."—*Fifty Years in the Church of Rome.*

lieve that their liberties are in any way threatened or endangered. They do not realize the fact that legislation is gradually but surely depriving them of their rights, and that that legislation is Rome's legislation under republican forms. They do not realize that although Romanists in the United States number about one-seventh of the population, they hold one-half of all the public offices, and that the proportion is steadily increasing. They do not realize that most outrageous assaults are being made upon our school system by priests of Rome and their faithful vassals, and that those assaults are becoming bolder, more dastardly and more frequent as time goes on. They do not realize that the press of the nation is virtually under Romish censorship, and that, therefore, they read nothing about all these things in their newspapers. They do not realize that the military organizations of the United States are very largely composed of Romanists. They do not occasionally hear that municipal police officers are mostly so, but they see no particular harm in that.

It is too true that Americans are almost entirely oblivious to the actual state of affairs in the nation, and to the certain result to which they are leading us. They do not, they can not know the true state of affairs, the real attitude of Rome as a political power in the world, and in the United States of America.

Indeed, how few of us realize the fact that the time is drawing very near, when all true Amer-

icans must make a choice between two evils, to weakly submit to Roman tyranny or to rise and fight for freedom, home and right. Listen to what the poet says in words grand and true:

“The time has come when men with hearts and brains,
Must rise and take the misdirected reins
Of government; too long left in the hands
Of aliens and of lackeys. He who stands
And sees the mighty vehicle of state
Hauled through the mire to some ignoble fate,
And makes not bold protest as he can,
Is no American.”

—*Ella Wheeler Wilcox.*

CHAPTER II.

ROME'S PART IN THE SOUTHERN REBELLION, AND HER COMPLICITY IN LINCOLN'S ASSASSINATION. AMERICANS' OVER-ESTIMATE OF THEIR OWN PROWESS. ROME NOW CONSTANTLY BUT SECRETLY PREPARING HER SUBJECTS IN THE UNITED STATES FOR WAR. ARMS AND AMMUNITION STORED IN CONCEALMENT, READY FOR USE. WHEN AND HOW THE WORK OF EXTERMINATION OF HERETICS WILL BE BEGUN.

Rome has had her greedy eyes upon this republic of ours for many generations. At least one attempt has already been made to capture the American people and subvert the government, and the time is nearly ripe for another. The first well authenticated attempt was made during the dark days of the American rebellion; a rebellion encouraged and

abetted by Rome, who all the time professed friendship for the Union. In fact, Rome's real attitude and complicity in the matter was the principle cause of that dreadful conflict, which, however, instead of disrupting our government and making the people Roman subjects, strengthened the bonds of union, freed the blacks, and insured peace, prosperity and universal freedom throughout the land. Rome has always expressed extreme friendliness toward our government and people. She has always rejoiced (at least outwardly) that this country was free; that it afforded a refuge for the oppressed of other nations; that here we can worship God according to the dictates of our own consciences, etc., etc.

Deceived by these false assurances of friendship and good will, and believing in the sincerity of the Roman Pontiff, Abraham Lincoln sent Archbishop Hughes, of New York, to Rome, to ask Pope Pius IX. to influence the American Roman Catholics—in the North, at least—to remain loyal to the stars and stripes. But it is believed that Archbishop Hughes, instead of doing so, advised the Pope to recognize the legitimacy of the Southern Confederacy; for as a matter of fact Pope Pius IX. took Jefferson Davis under his protection, and wrote him a letter, dated December 3, 1863, which was calculated upon being made public, to turn the tide of opinion of the Roman Catholics in the North, in favor of the Confederacy and against the Union.

It is also a fact that many Northern Catholics did so turn,—after the letter was made public—and that

many Catholic soldiers in the Union army immediately deserted their regiments and joined the rebels.

To this must be added the fact that the great majority of deserters from the Union ranks during the war were Roman Catholics, while the proportion of Roman Catholics to Protestants in the army was small.* It is a notorious fact that disloyal papers in the North published the infamous libel, that Lincoln was an *apostate* from the Church of Rome; and the circulation of that lie had the desired effect of inflaming otherwise loyal Catholics against our government. And these are authenticated facts: that Prof. Morse, the inventor of the electric telegraph, who had been in Italy a short time previously, warned Mr. Lincoln of the plots and intrigues of the Jesuits against our government, he coming to know of them by reason of their being made an almost common topic of conversation among those high in authority in the Church and the State; that these warnings were repeated by United States ministers to Italy, France and England; that Father Chiniquy, an ex-Catholic priest, made a special hurried trip to Washington to warn Lincoln of a plot to assassinate him and others, by Jesuits and their hirelings; that John Wilkes Booth, the assassin, together with his accomplices and every one in any way connected with the crime, were Romanists; notwithstanding the attempt of the Jesuits to make the people believe that some of them were Protestants, by instructing them to call for Protestant

* See also in Part II, account of "Deserters in the Mexican War."

ministers to attend them when they were to be hung; that the house of Mrs. Suratt, where the conspirators met and plotted, was also the common rendezvous of the priests of the city of Washington.

It is a matter of history that John H. Suratt, one of the conspirators in the plot, was harbored, concealed and conducted from place to place by the priests. That Father Lapierre, Canon of Bishop Bourget, of Montreal, and Father Boucher of the same city, concealed Mr. Suratt for months in that city, and then conveyed him in the steamer "Montreal," under lock and key to Quebec, where they placed him on board the ocean steamer "Peruvian," in which he sailed for Europe, Sept. 15, 1865.

It is a fact that John H. Suratt went to Rome and to the Pope for concealment and protection, and, that under the false name of "Watson," he was enrolled under the banners of that Pope in the Ninth company of his zouaves, whence the detectives of the United States government had traced him. All these and other historical facts in connection with this matter, may be read in the official account of the trial of John H. Suratt, in Washington.

It is a well authenticated fact, that the plot to assassinate Lincoln, as well as the time set for the accomplishment of the act, were so well known among the priests of Rome, that on the very day of the murder, several hours before it was committed, and two days before the news reached the place from Washington, at St. Joseph, Minn., a small town at that time, forty miles distant from the

nearest railroad and eighty miles from the nearest telegraph station, the tragedy was freely discussed as having already occurred, the rumor having started from the monastery there, by a purveyor of the priests giving it currency. The St. Paul Press, of Sept. 17, 1865, under the head of "A strange coincidence," published the rumor current at St. Joseph on April 14th at about *six* o'clock in the evening of the day of the assassination, the act of the assassin being committed at about *ten* o'clock the same evening.

It is an authenticated fact that many United States statesmen were made to know by the Suratt trial, and the trials of the accomplices, that the Jesuits were at the bottom of that great conspiracy; just as they were the cause of the assassination in early times of Admiral Coligny, of Henry III. and Henry IV., of France; just as they were at the bottom of the Gunpowder Plot and of the great conspiracy against Queen Elizabeth. It is an authenticated fact that these statesmen, with few exceptions, did their utmost, and successfully too, to keep the fact of Rome's complicity in the matter out of public sight; because in the event of its publicity, it was feared that the dogs of war, now chained, would be again let loose, and peace, otherwise assured, would be delayed for an indefinite period. It would be Protestant against Catholic and *vice versa* the whole country over, and to the death, too. They were tired of war, and courted peace, though the country's worst enemies went unpunished, and so they

concluded that, altogether, the best interests of humanity demanded that only those who were publicly and visibly guilty should be punished.

Whether or not these statesmen were wise in their policy, may be questioned by some, who say that the issue must come sooner or later, and that the sooner it does come, the sooner it will be over and the less carnage there will be.

And now, lastly, it is an authenticated fact that many years after the remains of our beloved Lincoln were laid in the tomb,—“human ghouls, evading the guard, succeeded in breaking open the sarcophagus, running out the coffin, and were about to break it open and steal Lincoln’s body, when the guard arrived.

“The ghouls were captured, *and every one was a Roman Catholic*; they were tried, convicted, and each sentenced to serve out his time in the Illinois State Penitentiary.”—*Col. Edwin A. Sherman.*

Americans are too prone to overestimate their own strength and ability, and to underrate that of their possible enemies, and it is too true that Americans are almost entirely oblivious to the actual state of affairs in the nation and to the certain results to which they are leading us; just as before the Rebellion, the great majority of the American people were asleep to the fact of the secession of the Southern States and of impending war. We can well remember, in the year 1860, though but a boy of eight years at the time, how perfectly incredulous Northern men were about secession and the war. We can rem-

ember how, when South Carolina seceded, they said: "O, she'll come back," but *she* didn't come; and how they said a little later, after another state had followed her example, "Virginia will never go out," but Virginia did go. How, when Fort Sumpter was fired upon, they boasted of how the Union troops would march down there, disperse the "Secesh," and end the war in thirty days, or in three months at the farthest. Northern men would talk in this manner, Northern men who read their newspapers every day, and who supposed they were keeping themselves informed upon public matters.

Another thing, these men knew absolutely nothing about military tactics, while the Southerners had been training and drilling for years in contemplation of seeing active service. Americans had allowed their government to become controlled in every department by its own deadly enemies, those who were plotting for its destruction and who were using intimidation and even violence toward Union men that dared to express their loyal sentiments. The best generals and commanders, (men educated at West Point and Annapolis,) and the greater part of the trained armed forces of the country, were enlisted in the Southern cause.

The United States ships of war had been sent off on long voyages to distant parts of the earth, the forts and arsenals were seized, the government treasury was empty, its credit at home and abroad, at low ebb. Furthermore, European nations were giving their sympathy, and in some instances, also

substantial aid to the cause of secession. All these conditions existed when Abraham Lincoln took the oath of office. And still, many in the North made the silly boast that the Union soldiers—yet to be, by the way—would crush the Rebellion and end the war in thirty days. Many of the boys in blue that first marched away, went off as if going on a picnic excursion, so jolly and care-free did they seem to be. The preliminary skirmishes, it is true, nearly all turned out favorably to the Union armies, but at the first important battle,—that of “Bull Run,”—they were routed, and the Northern boast-ers received a severe shock. The news of a Rebel victory spread rapidly over the country, and a great shout of laughter went up from the South, and the disloyal Northerners giggled, too, and said in jubilant tones, “I told you so.” But the Northern braggarts didn’t laugh at all. They scratched their heads, and began to think that it was not so much of a *picnic* after all. Now again, before the coming conflict, which is unavoidable, we frequently hear men laugh and jest about the idea of there being any danger from Rome in the United States; and then they boast that in the remotest event of trouble, “Americans would spring forward and squelch Roman pretensions in short order.”

They do not, they cannot know the true state of affairs, the real attitude of Rome as a political power in the world, and in the United States of America. Their apathy and indifference is strengthened by the outward professions of friendship and

good-will of Romanists, and of their denials of designs upon our government. But the time is close at hand when they will be undeceived; when they will be confronted by an armed, hostile force of drilled Roman Catholic soldiers; and this will occur, in all probability, before they will have had time to prepare for adequate defense, before the general alarm is sounded.

There are 700,000 of these soldiers in the cities of the United States; an immense army, all ready to spring up at a moment's notice and fight for the Pope of Rome.

Rifles are stored in the basements of churches and in nunneries, and they are not flint-locks, either. They have been counted, in one instance at least, by one not a Romanist. They have been transported by express companies in boxes marked "books," and also in wine cases and in coffins. By accident they have been, in a number of instances, brought to light and exposure. But comparatively few anti-Romanists have come to know of these facts. Publicity can not be made through the secular press because *that* is effectually muzzled by Rome. Many people will not believe these things when told about them, and they will not subscribe for a newspaper that publishes them, either. They are afraid to be seen reading an anti-Roman paper, afraid to be known to subscribe for it, afraid to have it sent to their houses, especially if without a tight wrapper. And yet these very persons are those who say that we have nothing to fear from Rome. They are the

braggarts who would "squelch" an uprising of armed men "in short order." But they are like a flock of stupid sheep or a drove of silly geese, and they will at no distant day come to realize the true situation; too late, however, we fear, to prevent an American St. Bartholomew.

Rome is constantly preparing her subjects for war. She is organizing military companies in all the large cities of the country. Many of these pass off as *militia*,—which in fact they are,—while others are disguised by false names, and so entirely escape the notice of the general public. These latter have arms and ammunition in large quantities, stored in the basements of their churches, and in monasteries and convents. This charge has always been stoutly denied by Romanists, but their denial is no argument, neither is it worthy of a moment's consideration; for we shall show conclusively in this volume that *lying* for the church is regarded not only as no sin, but it is also highly commended by the Holy Fathers. We have it direct from the lips of a living witness,—whose veracity we have no reason whatever to doubt,—that he has himself seen and counted over 5,000 rifles stored in the basement of a certain Roman Catholic church in Milwaukee. And here is a clipping from the *Tri-City Blade*, of Rock Island, Ill., which speaks for itself.

"A short time ago Bishop Spaulding, of Peoria, received a consignment of (supposed) wine. The officials, however, suspected that all was not quite right and seized the wine(?) and upon opening the

cases, found therein a large number of Winchester rifles. Deny this, O, Rome, if ye can. All unbelievers can write to the Custom House authorities at Peoria and prove the authenticity of this assertion*. At Columbus, Ohio, a few days previous to this, the local priest received a half car load of coffins. In the unloading, one of them fell to the ground and broke, disclosing therein six repeating rifles. An investigation showed that all the rest of these coffins were similarly 'loaded.' Of course the priest was very angry and swore vengeance deep and dire, but the fact remained and the rifles were there. In Moline, Ill., a member of a local Romish church, who has to a certain extent the confidence of the Romish clergy of that vicinity, made public the fact, while intoxicated, that local priests have received rifles and ammunition in large quantities, and at a recent date. Of course his friends stopped these utterances as soon as possible, but the secret had been divulged. And so it is throughout the country. In accordance with the order of the Pope, the priesthood of the Romish church are preparing for the coming struggle."

These warlike preparations have been going on for years, until now the papal army in this country is ready for active service, ready at a moment's call, to begin the work of the extermination of Protestants.

Will the Pope command his armed subjects in the United States to rise and kill and burn, as his predecessors have done in Europe through past centuries?

Elsewhere in this work is printed a supposed

*See note on page 178.

secret Encyclical Letter of Pope Leo XIII. to the Romish world, which, if not authentic, is at least interesting; and it is quite in accord with the true *spirit* of Romanism. (See Part II.) Will the reader compare it with the sentence of Pope Pius V. against Queen Elizabeth, (see also Part II) which is unquestionably authentic, and is recorded by Roman Catholic historians, and then judge for himself whether or not it be true. In Volume IV. of the writings of St. Thomas, we are informed that "if the Pope should curse the government of the United States, every consistent, orthodox Roman Catholic would thereby be absolved from his oath of allegiance to the government." "The Golden Manual" says: "If the Pope should declare war against the government of the United States, all true Roman Catholics would be compelled to take the side of the Pope against the government."

As previously stated, we believe that the policy of Rome will be to Romanize the country as thoroughly and rapidly as possible, and so to force us Americans (those of us who are sufficiently brave and patriotic) to rebel against Rome's usurpation, as well as against our own iniquitous laws,—made so by Jesuitical machinations. Then the Papal soldiery will spring to arms, and under the plea of suppressing insurrection and stamping out rebellion, will legally and logically proceed to exterminate heretics by the hundred thousand,—non-combatants with the rest,—men, women and half-grown

children, unarmed and therefore entirely defenseless against them. We desire the reader to know what Father Chiniquy, an ex-priest of Rome, says about Romish military organizations, so we quote his exact words as published in his great work "Fifty Years in the Church of Rome."

"The Americans, with few exceptions, do not pay any attention to the dark cloud which is rising at their horizon from Rome. Though that cloud is filled with rivers of tears and blood, they let it grow and rise without caring how they will escape from the impending hurricane.

"It is to San Francisco that you must go to have an idea of the number of secret and powerful organizations with which the church of Rome prepares herself for the impending conflict, through which she hopes to destroy our schools and every vestige of human rights and liberties in the United States.

"In order to more easily drill the Roman Catholics and prepare them for the irrepressible struggle, the Jesuits have organized them into a great number of secret societies, the principal of which are: 'Ancient Order of Hibernians,' 'Irish American Society,' 'Knights of St. Patrick,' 'St. Patrick's Cadets,' 'St. Patrick Mutual Alliance,' 'Apostles of Liberty,' 'Benevolent Sons of the Emerald Isle,' 'Knights of St. Peter,' 'Knights of the Red Branch,' 'Knights of the Columbskill,' 'The Sacred Heart,' etc., etc.

"Almost all these secret associations are military ones. They have their headquarters at San Francisco, but their rank and file are scattered all over

the United States. They number 700,000 soldiers, who, under the name of United States Volunteer Militia, are officered by some of the most skillful generals and officers of this Republic.

“Another fact to which the American Protestants do not sufficiently pay attention is that the Jesuits have been shrewd enough to have a vast majority of Roman Catholic generals and officers to command the army and man the navy of the United States.”

Why do not Americans enlighten themselves more on the Roman question? Why do they not study the history of the Romish church, and read the story of the Reformation? A renowned Romish prelate proclaims: “I am an American! I love my country, free America! I love her institutions! I am the friend and advocate of the state school! I would have all schools for the education of the young state schools!” And the American people clap their hands and say: “Don’t talk to us about Roman intolerance or Roman antagonism to free secular education, etc.” They do not know, and they do not believe when informed, that an infallible Pope has decreed that: “It was proposed that all religious persuasions should be free and their worship publicly exercised; but we have rejected this article as contrary to the canons and councils of the Catholic Church.” “Education outside the Roman Catholic Church is a damnable heresy.” Now, as to heresy, a Romish Bishop says: “The Church is of necessity intolerant. Heresy she endures *when and where she must*, but she hates it, and directs all

her energy to destroy it." Pope Pius IX. says: "The Church has the right to deprive the civil authority of the entire government of the public schools." Oh, Rome loves free America; she loves its institutions, especially its schools. (?) She loves our great and good men, men that do not owe her allegiance. (?) So she says in English; but she declares in her infallible decrees in Latin, that freedom of thought, of conscience, of the press, of education, all are *anathema*. She declares in thundering tones that she "acknowledges no civil power," but that "the state is an *inferior* court, receiving its authority from the Church, etc;" that "the Pope has the right to define the limits of the authority of the state."

What brazen impudence for priests to say that there is nothing in the aims of the Catholic Church antagonistic to the principles of our United States government. A cardinal principle of republicanism is that "governments derive their just powers from the consent of the governed," while the Romish Church says that they are derived from the Pope.

O, fellow Americans, are we always to be thus deceived? Shall we not profit by the lesson of the war? Or must the lesson be repeated with horrors far transcending those of Andersonville and Libby prisons? Must we be made slaves, must we hear our bones crack upon the rack, must we feel the flames creeping over our bodies, before we can be brought to believe that the Roman Catholic Church means exactly what she solemnly proclaims, that "the Pope

has the right to give countries and nations which are non-Catholic to Catholic regents who can reduce them to slavery;" that "the execution of papal commands for the persecution of heretics causes remission of sins;" and that "he who kills one that is excommunicated is no murderer in a legal sense?"* Indeed, all indications point to such a conclusion, and the probabilities are that scenes, horrible to contemplate, and quite worthy of the middle ages, are to be witnessed in these United States within the next few years. May God help us to see and know the danger before the blow is struck, so that we may be prepared to help ourselves, and to finally overcome and vanquish our most deadly enemy the Pope of Rome.

CHAPTER III.

ROME RAPIDLY ACQUIRING CONTROL OF AMERICAN CITIES. WHAT THE CONSEQUENCES WILL SURELY BE. THE ASSOCIATED PRESS IN THE HANDS OF ROME. THE PROTESTANT "SIX TO ONE" ARGUMENT.

Reader do you know that the Pope of Rome already controls nearly all the large cities in the United States and that the smaller towns are coming to be so controlled; that Rome works in the cities of this country, and through the existing political parties, forming an alliance with the Democrats in most of

*See Canon Law Part II.

the cities, but where the cities are already overwhelmingly republican, allying herself with the Republicans; in each case seeking to control the caucuses, to nominate the candidates, and to thus carry the day for Rome?

Do you know that Rome places judges on the bench; officers in command in the army and in the navy; that nearly every policeman on our streets is a Romanist; that a very disproportionately large number of the teachers in the public schools—the schools they are taught to hate—are Romanists, and that the teachers that are Protestants are being quietly, one after another, dismissed to give room for them? Do you know these things? If not, read carefully these lines. Rome works in the cities principally. Why? Because it is in the cities of the nation, the commercial, the industrial, the educational centers, that the people are to be reached. Even the rural population, most of it, spends part of its time and nearly all of its money in the cities. The cities of the land are growing constantly, and the population there is increasing much more rapidly than in the country. One hundred years ago one-thirtieth of the population of the United States of America, lived in its cities. Now one-third can be said truthfully to be city residents. In 1880 there were 286 cities with over 8,000 people; in 1890, 443; and in the past twenty years the cities with more than 100,000 people, have increased from fourteen to twenty-eight. This growth will continue, for the conditions are all favorable to it.

Laws are framed in the cities; all the principal

public works are constructed in the cities; all the arts and sciences find their warmest advocates there; the finances of the country are controlled almost wholly in its cities; and the press, the most powerful moulder of public opinion, (and of private opinion, too, for that matter), is managed, controlled and printed exclusively in the cities. Even the little one-sheet, country-town newspapers are half printed in the larger cities.

No class of people in the world knows and appreciates these facts so well as the Pope and his priests. They well know that having the control of the cities, the country will in time fall into line with them of its own accord; while for Rome to attempt to carry out her designs in the country would be to waste her time, money and energy.

We aver that city office employees are largely Romanists, ditto the laborers employed on city public works; that it is almost impossible for one to get employment on any city work unless he be either a Romanist, or else one who will use his influence for Roman interests. Even the street cleaners, if not Romanists themselves, owe their jobs to party bosses who are controlled by Roman influence; and they promise their votes in advance of their engagement, to their bosses, to be used as that Roman influence may direct. Country people and Protestants generally do not know these things; neither do they believe when they hear of them.

It is quite true that Father Chiniquy accomplished wonderful results with his colony of French

Canadian Romanists on the prairies of Illinois, and so, encouraged by his great success, D'Arcy McGee, the editor of the *Freeman's Journal*, official journal of the Roman Catholic Bishop of New York, conceived the plan of putting himself at the head of a similar enterprise in behalf of the Irish Roman Catholics in the year 1851. But the scheme was a failure, because it did not receive the encouragement and support of Rome.

We quote Father Chiniquy in his book, "*Fifty Years in the Church of Rome*:" "D'Arcy McGee published several able articles to show that the Irish people of the crowded cities would thrive in such a colony, would become industrious, respectable and rich, if they could be induced to migrate to the wonderfully fertile lands of the West. Through his influence a large assembly, principally composed of priests, met at Buffalo in the spring of 1852.

"But what was his disappointment when he saw that the greater part of those Priests were sent by the Bishops of the United States to oppose and defeat his plans. He vainly spoke with a burning eloquence for his pet scheme. The majority coldly answered him in words like these:

"We are, like you, determined to take possession of the United States and rule them, but we cannot do that without acting secretly and with the utmost wisdom. If our plans are known, they will surely be defeated. What does a skillful general do when he wants to conquer a country? Does he scatter his soldiers over the farm lands to spend their

time and energy in plowing the fields and sowing the grain? No; he keeps them well united around his banners, and marches at their head to the conquest of the strongholds, the rich and powerful *cities*. The farming countries then submit and become the price of his victory, without moving a finger to subdue them. So it is with us.

“Silently and patiently we must mass our Roman Catholics in the great *cities* of the United States, remembering that the vote of a poor journeyman, though he be covered with rags, has as much weight in the scale of power as the Millionaire Astor’s; and that if we have two votes to Astor’s one, *he* will become as powerless as an oyster. Let us, then, multiply our votes. Let us call our poor but faithful Irish Catholics from every corner of the world, and gather them into the very hearts of those proud citadels which the Yankees are so rapidly building under the names of New York, Boston, Washington, Chicago, Cincinnati, Buffalo, St. Louis, San Francisco, etc. Under the shadows of those great cities the Americans consider themselves as a giant and unconquerable race. They look upon the poor Irish Catholic people with supreme contempt, as only fit to dig their canals, sweep their streets and work in their kitchens. Let no one awaken those sleeping lions to-day. Let us pray God that they may sleep on and dream their sweet dreams a few years more. How sad will their awakening be, when, with our outnumbering votes, we will turn them forever from every position of honor, power and profit.

“What will those hypocritical and godless sons

and daughters of the fanatical Pilgrim Fathers say when not a single judge, not a single teacher, not a single policeman, will be chosen if he be not a devoted Irish Roman Catholic? What will those so-called giants think of their matchless shrewdness and ability when not a single Senator or Member of Congress will be elected if he be not submitted to our Holy Father, the Pope?

“What a sad figure those Protestant Yankees will cut when we will not only elect the President, but will fill and command the armies, man the navies and hold the keys of the public treasury. Then, yes, then we will rule the United States and lay them at the feet of the Vicar of Christ, that we may put an end to their godless system of education and sweep away those impious laws of liberty of conscience, which are an insult to God and man.”

“D’Arcy McGee was left almost without a vote when the votes were taken. From that time the Romanist Priests, with the most admirable ability and success, have gathered their Irish legions into the great cities of the United States; and the American people must be very blind indeed, if they do not see that if they do nothing to prevent it, the day is very near when the Jesuits will rule their country, from the magnificent White House at Washington, to the humblest civil and military department of this vast Republic. They are already masters of New York, Baltimore, Chicago, Cincinnati, St. Louis, St. Paul, New Orleans, Mobile, Savannah, Albany, Troy, Milwaukee, San Francisco,

etc. Yes, San Francisco, the rich, the great Queen of the Pacific, is in the hands of the Jesuits."

So Rome takes the cities for her field of operation, knowing that to control them is to control the nation.

Actual Protestants in cities are discriminated against by Romanists. We have excellent reasons for believing that a perfect system of boycotting is being resorted to by them against any and all Protestants who seek in any way to promulgate true Protestantism. Such a person is injured in his business, his reputation, his property. So long as a Protestant is non-committal, does not *protest* against anything, he is tolerated, and even friendly relations are had with him by Romanists, especially if he belong to the right political party, *i. e.*, the one controlled by Rome.

We have every reason for believing that Romanists in American cities seek to control every channel of public and semi-public emolument and profit, so that the Romanist wage-earning people may be provided with situations. The railway offices and freight houses, the express, the telegraph and telephone offices, are watched for vacancies which, when they occur, are sought to be filled by Roman Catholics.

No blame is attached, or can be attached to Roman Catholics for all this. They are looking out for their own interests, and this is certainly commendable. The blame is wholly on the part of Protestant Americans for not looking out for *their*

interests and for allowing Rome to rule so almost universally.

Now, since our cities contain so large a proportion of our population, which population is rapidly increasing, and since the ratio of city population to the whole population is also steadily on the increase, since the commerce, the industries, the finances, the education of a nation, are promoted and controlled mostly in and by its cities, since its laws are made in its cities, mostly,—and largely for the benefit of the people living therein,—since the *press* of a nation, which directs and molds human thought and opinion, is almost entirely controlled in its cities, and since all these elements of city life, and consequently of national integrity, are becoming more and more monopolized by those swearing highest allegiance to the Pope of Rome, don't you see, dear reader, that it will be only a question of time when Rome can say to the people of the United States, "You are my subjects?" Don't you see that when the army and the militia come to be entirely officered by Roman generals and captains, and the navy by Roman admirals and commanders, when the President of the United States is a Romanist, when his cabinet are all Romanists, when nearly all the senators and representatives at Washington, the judges of the supreme court, the governors of the separate states, with the legislatures as well, all the mayors in the large cities, all the policemen and firemen, all the public school teachers, are Romanists,—don't you see that when that time arrives, *then* the

Pope of Rome can truly and proudly say to us Americans, "I own you; I am the Pope, the infallible Pope, and you must obey me; my religion shall be your religion, or you will be punished as heretics deserve, by the secular powers, which exist and derive their sole authority by my decree?"

"Oh," but you say to us, "we have no fear of that calamity coming upon us. You are an alarmist. It will never come, not in our day, at least; and as for the future, oh, our *descendants** will take care of the future. The strong right arms of our sons, and our sons' sons, will defend our country, its honor, and its flag."

That is what you say, and even while you are talking the green flag of foreign Roman Catholic Ireland flaunts defiantly from the staff on the New York city hall on St. Patrick's day. Americans who see it cry shame! shame! But what can they do? Many of them stayed away from the polls on election day; they could not spare the time to go and vote, for time is money, you know. Americans who do not see it do not believe the thing possible when told about it a week or a month afterwards; because, they say, they saw nothing about it in the newspapers. See?

Now let us devote a few words to the consideration of the press of the country.

Prof. L. T. Townsend, in an address delivered before the Methodist preachers' meeting in Boston, Dec.

* See Chapter IX, on the "Decline of the American Republic."

12, 1892, used the following language in reference to the Romanization of the Associated Press:

"As you ^amay be aware, there are certain news centers at different points in the United States, to which important news, gathered within a certain radius, is forwarded; these items of news are there examined, and such matters as are regarded of general interest are forwarded *to the press of the country* for publication.

"There was a time when the managers of the central offices of the Associated Press throughout the United States were in nearly every instance Roman Catholics. It was in the power of these officials to furnish for publication, or to suppress, whatever news they deemed proper. The Associated Press is not quite the monopoly to-day that it was a few years ago, but it is still an important agency in journalism.

"The Associated Press of Chicago, one of the most important news centers in our country, was controlled directly or indirectly by Alexander Sullivan, (of Dr. Cronin trial fame,) and Patrick Egan, (a fugitive from justice, our minister to Chili, whose appointment to that position is enough to make an American-born citizen sick,) both Irish Roman Catholics. Associated with these two men was Dorney a Roman Catholic ecclesiastic, in good and regular standing. A suitable triumvirate to mould through the Associated Press the public opinion of the United States of America!"*

*How pleasant for a loyal American citizen to contemplate the fact that what he reads has been dished up by Irish Roman Catholics,

"Since July, 1888, in Boston, Mass., thousands upon thousands of persons have week after week gathered in Tremont Temple * and in Music Hall in attendance upon the Sunday afternoon meetings. Sunday after Sunday to this date *the largest gatherings in the city* have been in Music Hall. Sometimes there has been hardly standing room. The meetings have been in defense of our liberties and our schools. But the morning daily press of Boston has not had one word to say in their support, and the Associated Press is not aware of their existence; and yet everybody knows that if meetings were held in that hall Sunday after Sunday in the interest of the Papal Church, there is not a daily paper in this country that would not have, on the succeeding Monday mornings, full reports, and the Boston daily papers would not be able to say enough of the eloquence of the speakers.

"At Music Hall such men as Rev. O. E. Murray, Dr. A. D. Mayo, Rev. Dr. R. S. MacArthur, and Dr. Lorimer addressed the people, and their addresses were patriotic, eloquent, brilliant; but although newspaper reporters were present, and the enthusiasm of the audiences was intense, yet on Monday mornings one sought in vain for the names of those men in the columns of the daily press of Boston. But upon such an occasion as the blessing of the corner-stone of a Roman Catholic parochial school

—Sullivans, Egans, and Dorneys in Chicago, and Murphys, Mulligans and O'Briens at home;—that much important news matter is entirely suppressed, while columns upon columns are devoted to Irish prize fights and Irish Roman Catholic Church notes.

* Just burned, for the third time in its history.

at Jamaica Plain, a column and a half was devoted by the *Boston Herald* to the event. It gave a generous report of the address of Priest T. G. Conaty, who, instead of defending our liberties and our educational system, as did the speakers at Tremont Temple on that very day, made a bitter assault on our system of education.

"But let us go to the Empire State for a moment. George W. Smalley has been for years the regular London correspondent of the *New York Tribune*. This Mr. Smalley is acknowledged to be one of the most brilliant newspaper correspondents in all Europe. In a single issue of the *Tribune* there have been no fewer than four communications from his pen, and there is no correspondent whose words are read with more interest than his.

"But one week after Mr. Reid was nominated for the vice-presidency no communication from Mr. Smalley was published, nor has there been any since that date. Why? Well, Mr. Reid has not told us why, but the facts are these: Mr. Smalley always took the Protestant side of the questions in controversy between Protestants and Catholics. The Roman Catholics did not like him, and there appeared in his place as British correspondent Mr. H. W. Lacy, an inferior writer in every respect, but said to be a staunch Roman Catholic.

Mr. Edmund Yates, another distinguished London writer, who for years has been a *Tribune* correspondent, was dropped from that paper on the same

week that Mr. Smalley was silenced. He, too, is a Protestant.

What weakness and bondage this betrays when two of the most brilliant writers on European affairs are sacrificed to the whims and extortions of the Roman Catholic Church! And this, alas, is the once great *Tribune*.

"At the same time that the Downs' case was on the docket a prominent Roman Catholic clergyman, John D. Sullivan, D. D., of Syracuse, N. Y., was sentenced to eleven years in prison for the crime of seduction. And yet the daily papers of Boston did not publish a word respecting that disgraced Roman Catholic clergyman. Why this discrimination?*

"We hold in our hands here a slip of paper containing the names of one hundred and one Roman Catholic priests in the diocese of Archbishop Williams, of the city of Boston, who within a few years have been dismissed, suspended or otherwise disqualified, and who taken together, were guilty of almost every crime in the calendar of crimes. And we are to bear in mind that rarely are Roman Catholic priests disciplined unless their irregularities and iniquities become notorious. Here before us, we repeat, are the names of one hundred and one disgraced Roman Catholic clergymen. Archbishop Williams can give you a duplicate of this list if he

*When a Protestant minister goes astray, or is simply charged with immoral conduct, how eager is the secular press to publish the particulars. In the celebrated "Downs" case, column after column of our daily papers in Boston were filled with matters relating thereto. But when a Priest of Rome ruins a young girl or defiles a wife, the press is mum on the subject.

chooses to do so. But to how many of these men have the enterprising dailies of this city called your attention? How many *editorials* on these cases have been written?

"We know of other priests, not included in this list, who have continued to exercise the functions of their "holy" office, whose conduct, in houses of infamy and in liquor saloons, and under the eye of our police force, has been such as would not have been tolerated for a day or an hour in a Protestant clergyman.

"During the next four years, if we mistake not, there will be measures enacted by the Democratic administration that will appal the country, that will arouse indignation, that will demand public discussion, and will compel the newspaper press to break its almost criminal silence as to the political intrigues and arrogant demands of the Papal Church.

"That the Papal Church believes it has a right, in all possible ways, to suppress any publication that is antagonistic to its interests, no one acquainted with the settled policy of that church can doubt. And that Roman Catholics tried to prevent the circulation of these various publications to which reference has been made, and that some Roman Catholic letter carriers and Roman Catholic postmasters were false to their trusts, we have no more reason to doubt than we have of the existence and intentions of the Papal Church in this country at the present time."

Allow us to quote in full the concluding para-

graphs of the tenth rule of the decree of the Council of Trent, a most remarkable document, one which might very properly be called an act to destroy the liberty of the press: "In conclusion, it is enjoined on all the faithful, that no one presume against the authority of these rules, or the prohibition of this index, to retain or read any books. But if any one shall keep or read the books of heretics, or the writings of any author condemned and prohibited for heresy, or for the suspicion of a false dogma, let him immediately incur the sentence of excommunication. But he who shall read or keep writings interdicted on any other account, besides the guilt of mortal sin, with which he is affected, let him be punished severely at the discretion of the Bishop."

And continuing, Prof. Townsend says: "Such is the theory of the Papal Church. It claims the exclusive right to control the world's literature, of whatever form, and will never cease its efforts to secure and exercise such control.

"On the strength of this decree of the Council of Trent, and of others like it, absolution is now refused in certain countries that are under Papal dominion to those persons who subscribe to liberal newspapers, even though they contain nothing objectionable to the Church.

"If the Papal Church had the power in the city of Boston that it has, for instance, in Belgium, it would issue a daily paper, and then forbid any Roman Catholic, on pain of excommunication, from

reading any other daily paper that might be issued in this city.

“And should Mr. Cleveland appoint a Roman Catholic postmaster-general, that official, under direction of Cardinal Gibbons, would not allow, so far as he has power to prevent it, and except on grounds of temporary expediency, a book, a tract or a newspaper containing criticism of the Papal Church to reach its intended destination.

“Of the Roman Catholic complexion of the mechanical work in journalism we need not say much except, perhaps, this: that the Typographical Union, the Stereotypers’ Union, the Pressmens’ Union and the Mailers’ Union, have among their most influential members and officers those who belong to the Roman Catholic Church. This is true to such extent that the mechanical work done for journalism in the city of Boston could be paralyzed in a day, if Archbishop Williams should so order, and he would so order, without regard to your convenience or mine, if he thought, all things considered, that the interests of his church thereby would be promoted.”

Truly the management of the press of the country is in a deplorable condition. Metaphorically speaking, in the words of Prof. Townsend, “A Jesuitical inquisitor sits at the elbow of the reporter, and a Jesuitical inquisitor sits at the elbow of the editor.”

To that considerable number of well-meaning Americans—including nearly all the Protestant ministers of the country—who will always, when con-

fronted by the Roman question, bring up the argument that "we out-number the Roman Catholics six to one," and who refuse to further discuss the matter, we will just quote an Associated Press dispatch of Feb. 24, 1893, clipped from one of our prominent daily papers. It reads as follows:

PARSONS, Kan., Feb. 24.—Wednesday night, just after the Missouri, Kansas & Texas Passenger Train No. 2 pulled out of Adair Station, Ind. T., three desperadoes confronted the agent and robbed him of \$8,700. Eighteen citizens, who appeared on the scene, were made to hold up their hands and were marched, at the point of the bandits' guns to one of the principal stores in the town which was robbed of \$300. The robbers then marched the men to the stock yards where their horses were hitched. They then mounted and disappeared.

"Eighteen citizens appeared on the scene!" What did they do? Being unarmed, they did nothing, voluntarily; but they were "*made* to hold up their hands" (in holy horror, no doubt) by three men, who marched them through the streets of the town to one of the principal stores, etc.

What a ludicrous spectacle! Eighteen men marching in procession with their hands in the air, at the dictation of three; and yet, what else could they do?

Now then, reader, multiply these respective figures by 500,000, if you please, and you will have the relative proportion of 9,000,000 to 1,500,000, which will probably represent the approximate number of unarmed, defenseless Protestant male adults in the United States, as against those Roman

Catholic adults who are armed with repeating rifles. But when the order comes from Rome to "hold up your hands," the 9,000,000, together with their families, the millions of women and children, cannot expect to be let off with being simply robbed of their treasures.

CHAPTER IV.

CHAPTER OF HORRORS. HISTORY WILL AGAIN REPEAT ITSELF AS IT HAS MANY TIMES IN THE PAST. WHAT WILL PROBABLY BE BROUGHT ABOUT IN THE UNITED STATES BY THE POWER OF ROME. A GENERAL STATEMENT OF AFFAIRS TO BE, WITH A FEW PARTICULARS.

The present population of the United States (1893) is about 63,000,000. Of this number the Roman Catholics constitute one-seventh, according to very recent statistics.

Are we to fear that these 9,000,000 people will attack and hope to successfully contend against the other 54,000,000? That they will usurp this government, persecute and destroy the immense majority of the people and turn the American Republic into an absolute monarchy? We must answer that we believe the Roman Catholic hierarchy, with the Pope at its head, has been laboring unceasingly for 100 years for the ultimate accomplishment of that very purpose; that its progress

toward that end has been astonishingly rapid and successful, and that nothing short of war, universal war, with all its attending horrors, is certainly in store for us in the not very distant future. What the *final* outcome of that war will be, of course, cannot be foretold; but we must say that we fear for this Republic and this people. In another chapter, under the title, "The Decline of the American Republic," the reader will find our theory, and the conclusions at which we arrive, set forth.

The fact of the present disproportion of one Romanist to six Protestants is no argument whatever against the complete fulfillment of the Romish plan. The six are standing like pins, to be knocked over by the one in the hands of Rome. Ninety years ago the proportion was one Romanist to fifty-two Protestants. In ninety years the one has bowled down all but six, and by comparatively peaceable means, too. Rome has done all the bowling and she is still in possession of the balls. (She has, furthermore, balls made of lead that have not yet been used.) Now then, how long can we allow this bowling process to continue without resistance or even protest, and yet survive? We venture to say but a few years.

The American people do not protest and oppose Roman aggression for several reasons, one of which is this: they see no occasion for doing so. "There is no danger from Rome," say they. They are like a band of miners passing through the Apache

Indian country to seek gold in the mountains beyond, and who ridicule the idea of there being any danger from the Indians, because not one is seen during the entire journey. Nevertheless they lose, on an average, two men each day by the pesky redskins, who crawl unnoticed within easy rifle range of the miners and pick off, one at a time, those that lag behind or that stray away from the band. For other reasons for the non-interference of the American people with Roman aggressiveness, see Chapter IX. on "The Decline of the American Republic." But, supposing that the laws of this land were already made intolerably oppressive by Romanization, and that we should now rise in open rebellion, what, indeed, should we find opposed to us? The entire Roman Catholic population—now loyal, of course, to the government and its laws—would stand as a solid mass against the uprising.

The 700,000 trained armed men would be directed against a scattered, desultory, poorly-equipped opposition; an opposition that would lack nearly all the elements of warfare as well as proper support and sympathy from those of whom the same should be expected.

It is not saying too much to aver that the 9,000,000 Romanists will, almost at once, have their numbers doubled by accessions to their ranks of— first, the entire population of the criminal classes; second, lapsed Romanists, those who have neglected their church for years,—for many years, perhaps,—and so have become excommunicated; third, luke-warm

Protestants and Romish sympathizers, including those married to Romanists and those descended from Romanists; fourth, those having no religious faith, but who are anxious to be on the apparently winning side.

Now add to all these, if you please, the vast numbers of would-be neutrals, or non-combatants, (they are not confined to the Quakers and Jews,) and how many fighting men in fighting order will there be left to defend our country; or, in other words, to recapture our country from the Papal usurpers and to overturn the cursed Romanized government of the United States?

Remember what has already been said about the condition of the army, the navy,* the militia and the municipal police forces of the country; we need not repeat. Bear in mind that the forts, arsenals, and artillery, the cannon, Gatling guns, Winchester repeaters, etc., are almost exclusively in the hands of the enemy, —otherwise the loyal subjects of the United States and of Rome. Reader, have you ever thought of these things? We will wager that you have not, much less spoken of them to others. Well, do think about them, and think quickly, too. There is no time to be lost or wasted. Should that supposed secret letter of Pope Leo XIII. be really authentic, every so-called heretic in this land, by whatsoever

* "The navy is already so far Romanized that Papal confessional boxes are building in some of our men of war. Do the American people realize how helpless would be the commander of a war ship in certain emergencies, though he were a Protestant, if the priest in the confessional should first have the ear of the gunner and the sailor."—*Prof. L. T. Townsend.*

name he may be known,—Protestant, Jew or agnostic,— is a *marked man*, and doomed to ignominious persecution or violent death. We say, if that letter be authentic, you will do well to be careful how you open your front door when your bell rings on and after July 31, 1893, the date of the feast of St. Ignatius Loyola.

But allowing the letter to be a forgery, there is still need for serious and active thinking on your part, and immediate action as well; and now here are a few more matters for your consideration. Say you live in the city—Chicago, for instance. You join in the patriotic uprising a few years hence. You are loyal and patriotic, as you understand the terms, but still, in a sense, you are an insurgent, a revolutionist. Roman Catholics from the villages and country places come pouring into the large cities. Chicago is full of them. You are one of those who had always pooh-poohed the idea of there being arms stored in Roman Catholic churches and convents; but upon the opening of hostilities you discover that there is a repeating rifle in the hands of every Romanist able to use one, with ammunition in abundance for all. Don't you see what the outcome of the conflict would likely be?

You may say, that "after all, the great majority of Americans are country people and Protestants," that "allowing that the worst that can happen to Protestants in the cities be fulfilled, there yet will remain—the only hope of any nation—the farmers, the tillers of the soil, to fight and redeem the land;

that agriculture is the basis of all industry, etc.; that without the farmers the people in the cities could not exist; that the farmers would refuse to supply beef and mutton, grain and potatoes, to the Romish captors of the cities, who would then die of starvation."

But if you will just *think* and *reason* with yourself a little you will look at this question in a different light. You will find that farmers cannot grow Winchester rifles, neither obtain them except in the cities, now closed to heretics; and that Roman Catholic overseers armed with Winchesters will exert the same moral influence over unarmed agriculturists that Southern planters did over their slaves before the late war between the states. The proportion of "six to one" will not prove a difficult obstacle in the way of Romish ascendancy. (Winchesters shoot sixteen times without re-loading.) You will see that the farmers will be made the *slaves* of Romish masters; which, by the way, is quite in line with Romish theology. (See Canon Law, Part II.) You will reason it out that when the cities fall into the hands of Rome, then will also the factories, machine shops, ships, railroads, etc., come into her possession. Farmers, as well as the rest of civilized humanity, do not live upon bread alone; they depend upon much that comes from and through cities for their very existence. Therefore they will be obliged to serve others on others' terms *or be shot down*. Fancy yourself, if you will, to be a wheat grower living on our western prairies in

Minnesota or one of the Dakotas. Nearly everything you wear or use comes through some city, and by rail. Imagine yourself on this farm with your family, alone, shut off from the world, with winter coming on. Where is your fuel to come from? You used to buy coal at the village on a line of railroad running from Duluth, coal that came from mines in Ohio being sent in vessels from Cleveland. Now the village is deserted, the station abandoned and the track torn up.

We notice by the *St. Paul Dispatch* of Feb. 22, 1893, that "Gary, S. D., is experiencing a coal famine. Neither hard nor soft coal can be had at any cost. Stores are being closed for want of fuel. The same cry comes from adjoining towns." This in a time of "peace and plenty!" What may we expect in a time of war of extermination? Would you burn wood? It may be 100 miles to the nearest timber; can you go and cut and haul it in sufficient quantity for your needs through the year?

You are wanting clothes, you are needing new farm machinery, to say nothing of flour and sugar, oil and soap. You know that heretofore, when storms and blizzards have delayed the arrival of freight and fuel for several weeks, much suffering and privation have prevailed among both villagers and farmers, but now all trains are removed indefinitely. Don't you imagine that you and your family, as well as thousands of other families, will stand a good chance of perishing from cold and privation? Say you survive, some others will also

live through the long, terrible winter. In the spring, Romanists start out in armed bodies to subdue the country. The farmers in your section band themselves together for resistance. But what can they do, indeed? Nothing, absolutely nothing. The Romanists shoot every man and woman to be found. The half-grown boys and girls also suffer death, the latter, after unmentionable cruelties have been perpetrated upon them. Infants in arms—some of them—together with children up to six years old, are sent to the cities to be placed under the care of Roman Catholic women to be brought up as Roman Catholics. From every——

“Stop!” you say. “That will do!” You “do not wish to read any more of such insane stuff!”

Now, please do us the favor to finish the chapter, though much against your will.

We believe that a terrible war of extermination of “heretics” in the United States by Rome and her slaves is inevitable, and that it is only a question of how soon, and by what means it will be precipitated. If you and we, with other Protestants, rebel, as has been suggested, and as we shall probably do, the conflict will then ensue at once. If we are to always tamely submit to, concede to, and apologize for Rome, (which, God forbid,) the combat will be deferred for some time, perhaps, but our destruction will be even more certain.

For our enemies will be growing stronger while we are becoming weaker, so that our power for resistance will be constantly diminishing. (See

Chapter IX. on "The Decline of the American Republic.")

A few years ago the Catholic prelate, Monseignor Capel, in a reported interview, which has never been contradicted, used the following strange language: "The time is not far away when the Roman Catholics of the United States at the order of the Pope will refuse to pay their school-tax, and will send bullets through the breasts of the government agents rather than pay it. The order can come any day from Rome; it will come as quickly as the click of the trigger, and it will be obeyed, of course, as issuing from God Almighty himself."

That order, it is believed by some Protestants and many Romanists, will surely come *some time*; but they do not anticipate witnessing the event themselves; they do not believe it will transpire in *our* day. Nearly all Roman Catholics in the United States have a vague idea of that event coming to pass; and a few, at least, believe that, as Monsignor Capel says, "the time is not far away,"—perhaps not more than twenty years. Roman Catholics, generally, believe in the advent of the day when the "faithful" will be called upon to rise up as one man and proceed to kill heretics and all Protestants to be found in these territories who refuse to embrace the Roman Catholic faith. This, of course, nearly all deny when questioned closely by Protestants, but on occasions of great anger and excitement they do frequently incautiously give verbal evidence of that belief. Priests express the sentiment from the

pulpit, as we very well know. Only a short time ago—it was Sunday, Nov. 6, 1892—Father Menard, at St. Joachim's Church in Detroit, used these words, as taken down at the time by a stenographer:

“When the Church needed armed men to enlist as Crusaders, the young men of the Church shouldered the musket and saber, and obeyed the orders of the Church. When the Church wanted to get rid of the Saracens, the faithful arose *en masse* and exterminated them. *The Church may have to call on you to defend her rights in this country, and I know our young men will obey the Church again and take up arms to exterminate the enemies of the Church.*”—*Detroit Journal*, Nov. 7, 1892.

Now it is whispered about that during the World's Fair at Chicago, the dreadful “order” will come, and that the feast of St. Ignatius Loyola will herald the opening of this great carnival of death. (See the secret Encyclical, Part II.) Most Protestant Americans who hear about it scout the idea, of course. But we declare that it is because Americans will not listen to such a proposition, much less spend any time thinking over it, that the event is quite possible. The Jesuits, with the facts of history before them, and their keen knowledge of human nature and of the American mind, such as no other class of men possess, would well calculate upon the incredulity of the American people and of their apathy and indifference, up to the very moment when the slaughter would begin. The World's Fair will be the pretext (so it is stated) for the gather-

ing together on American soil and in the large cities, of hundreds of thousands of foreign papal adherents, every man of whom will be armed with a deadly weapon, which will be furnished him from the American *church arsenals*. Chicago will have a large part of these men, who, together with the American (Romish) military companies, will have an easy prey in the hosts of unarmed, unsuspecting, pleasure-seeking American Protestants. If Pope Leo wrote that letter, we will die like rats in a pen attacked by ferocious bull-terriers; absolutely defenseless, and also powerless to escape. For, be assured that in that event, every railroad in the country will be closed to traffic; every steamboat tied up. Carriages, wagons, carts and drays will be housed, and the horses will be sent into the country. Any one attempting to escape on foot, will be at once suspected of being a heretic, and killed on such suspicion. Of course some Romanists will also lose their lives, often by mistake or accident, but the number will be comparatively small. Some will refuse to join in the general massacre, or to give information as to the whereabouts of certain Protestants, and they will die with the rest. Others will prove valuable assistants to the "Church" in searching out and denouncing her "enemies." Roman Catholic servants will be compelled, on pain of instant death, to designate who their Protestant masters and mistresses are. They will be commanded to poison whole families. This, many will not do, and they will share in the fate of the Protestants. It is safe

to predict that in a very few days after the opening of scenes such as are here depicted, nearly every known heretic, Protestant, Jew, or agnostic in Chicago, New York, Boston, San Francisco, and, in fact, in every large city and considerable town in the United States, will meet his death at the hands of the trusted servants of Rome. The rural population, and those persons living in small and remote towns and villages, will receive attention afterwards at leisure, as has been already indicated. Very young children of Protestants, will be taken care of, and brought up as Roman Catholics. Parents that are Protestants, but whose husbands or wives and whose children are "of the faith," will often be spared also; but they must join the "sacred congregation" without delay. The reader is referred to the chapter on "Heretics and Heresies and the Church authority for their extermination," so that he may, if he desires, satisfy himself as to the real attitude of the Romish Church in the matter. A few well authenticated facts of history bearing on the subject, are also given in that chapter. Mind you, we do not say that we believe these scenes *will* take place in 1893; but we *do* say that they are *quite possible* for this year; and that in our belief they will not be deferred many years, ten years at the farthest, and probably not more than five.

The reader has ere this doubtless said to himself, "I wonder what remedy the author has in mind against this dreadful state of affairs by him depicted, or has he any at all? Is there no possible escape

from this most horrible human butchery that the world shall have ever witnessed, if his theory be a correct one?" He is referred to Chapter IX. on "The Decline of the American Republic" for an exposition of our views in this regard.

Before closing this chapter, we wish to say a few words about poisoning. We are fully aware that one will rarely find an American Protestant who will give credence to the fact that Roman Catholics are so completely in the power of the priesthood that they will (some of them) commit any crime whatever, if commanded by their priests to do so. They cannot believe that their faithful servants could be influenced and induced to poison any one under any circumstances. To every such doubter we will say, put this question to your Irish Catholic servant girl: "Tell me truly, Bridget, if your priest should command you to put poison in my food, would you do it?" We tell you, reader, that, although the girl would in every case at first evade answering, saying that of course such a commandment would never be given; yet if you persist in getting a definite answer, she will, if she be honest, generally confess that she would *have* to obey. We were recently told of such a case in St. Paul, Minn.; and in relating it to a lady acquaintance she expressed the intention of putting the same question to her Irish servant. A few days later the lady told us that the girl had confessed that "to be a good Catholic one would *have* to obey her priest in all things, even to poisoning her mistress,

if commanded to do so." Father Chiniquy has been poisoned a number of times, but with the prompt use of antidotes no serious consequences have resulted. Upon one occasion a dish was *prepared* for him by the cook of a family with whom he was being entertained, and the waiting girl was told to be sure that he was served with that particular dish. Her suspicions being aroused, she communicated them to the hostess, who mentioned the circumstance to her husband and to Father Chiniquy. The latter at once declared that the food had been poisoned. To test the case, however, it was proposed that an experiment be performed; and so a dog was procured and brought into the house and into the dining room, and the suspicious food (*blanc mange*) given to him. In five minutes' time after swallowing the food the dog lay dead upon the floor. It was afterwards ascertained that the cook had gone to "confession" the day before, remaining away several hours, and it was noticed by all, after her return and before the episode just related, that she wore a terribly distressed look. She had been a most faithful and reliable servant in that family for several years. Father Slattery, ex-priest, and his wife, both have been poisoned more than once at hotels, presumably by the servants. And now we have just been reading about the poisoning of Miss Marguerite St. Omer, an ex-nun, at the Hotel Crandall, Binghampton, New York. She believes the poison was administered in a cup of tea, by one of the waitresses. She was taken to a private house and treated for

arsenical poisoning, and finally recovered under the care of Drs. Stone and Grindley.

If servant girls will poison food upon occasion at the present day at the command of their priests, do you not believe that they will do so in the event of a war of extermination waged against all enemies of their "Holy Church?" You Protestants who employ Roman Catholic domestics, just ponder over these things. Read the history of the Popes, especially the Borgias. Read what the "saints" say about obedience, "holy obedience;" and about the *accountability* for acts performed through obedience. We give two short quotations:

"The religious shall be most certain of not having to render an account of the actions performed through obedience; for these *the superiors only, who command them*, shall be accountable."—St. Philip, quoted by St. Liguori.

"Whosoever obeys his superior for the love of God, obeys God himself. There are more merits to obey one's own superior than God Himself."—St. Liguori.

CHAPTER V.

HERETICS AND HERESIES, AND THE CHURCH AUTHORITY
FOR THEIR EXTERMINATION. THE MASSACRE OF
ST. BARTHOLOMEW. GIORDANO BRUNO. THE POPE'S
CURSE ON KING VICTOR EMANUEL.

In the Roman Catholic Church, a heresy is a belief, or opinion, or article of faith that is condemned by that church; and so, a heretic is one who holds such a belief, or opinion, or article of faith. Gallileo, Copernicus and Newton were heretical, when they taught the motion of the earth round the sun, and its rotation upon its own axis; as, witness the decree of Pope Urban XIII. (signed) by Cardinals Felia, Guido, Desidero, Antonio, Belligero, and Fabricus. "In the name and by the authority of Jesus Christ, the plenitude of which resides in His Vicar, the Pope, we declare that the teaching that the earth is not the center of the world, and that it moves with a diurnal motion, is absurd, philosophically false, and erroneous in faith." Those also are accounted heretics who profess no religious faith whatever. Heretics always have been, and still are, persecuted by the church and her faithful adherents, according to the power and influence that she is able to wield. In states where the church is weak, she affects liberality and charity in order to the more easily deceive and corrupt the people until the time comes when she can usurp their government. "Heresy she endures

when and where she must, but she hates it, and directs all her energies to destroy it." Her subjects are permitted by dispensation "to assume heretical religions," for the purpose of furthering the interests of the church.

An apostate is regarded as the very worst kind of heretic. Apostates can scarcely be tolerated, even in these United States, to-day. Every conceivable means of persecution that can be secretly and safely used, is most persistently practiced. We have been the unhappy witness to so much bitter, relentless persecution of those who have honestly come out from the Roman Catholic Church, that we can speak with absolute confidence in this matter. Here are some quotations from Romish authorities concerning the treatment of heretics.

"Though heretics must not be tolerated because they deserve it, we must bear with them till by a second admonition they may be brought back to the faith of the church; but those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular powers to be exterminated."
—St. Thomas Aquinas.

In this day, in America, simple heretics—such as Protestants who do not protest against anything—are "tolerated, though not because they deserve it;" are "borne with," and will be, probably, for some little time to come.

But apostates are not fit to be tolerated, they must be persecuted; because apostates *protest*

against Rome very vigorously, sometimes, and thus much damage is likely to result to the cause of the Pope. By and by, when the time comes, all heretics will be made to feel the crushing power of Rome; for, note the solemn decree and sentence of death against heretics, pronounced in the Council of Lateran, held in A. D. 1215, which has never been repealed and which is still in force: "We excommunicate and anathematize every heresy that exalts itself against the Holy Orthodox and Catholic faith, condemning all heretics, by whatever name they may be known; for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers to receive due punishment; if laymen, their goods must be confiscated; if priests, they shall be first degraded," etc. "Secular powers of all ranks and degrees are to be warned, induced, and if necessary, *compelled* by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defense of the faith, and extirpate all heretics denounced by the church who shall be found in their territories." "Catholics who shall assume the Cross for the extermination of heretics shall enjoy the same indulgence and be protected by the same privileges as are granted to those who go to the help of the Holy Land."

"A man who has been excommunicated by the Pope may be killed anywhere, as Escobar and Deaux teach, because the Pope has an indirect jurisdiction over the whole world, even in temporal

things, as all Catholics maintain, and as Suarez proves against the King of England."—Bussambaum-Lacroix, *Theologia Moralis*, 1757.

"Though the heretics who repent must always be accepted to penance as often as they have fallen, they must not in consequence of that always be permitted to enjoy the benefits of life. When they fall again they are admitted to repent; but the sentence of death must not be removed."—St. Thomas, Vol. IV., page 91.

"The execution of Papal commands for the persecution of heretics causes remission of sins."—Canon Law.

"He who kills one that is excommunicated is no murderer in a legal sense."—Canon Law, Article XV.—(See Canon Law, Part II.) And now let us refer to history to see if the "holy" church has fully exercised her "rights and privileges." How has she treated heretics in times gone by? Let us take Ireland in the seventeenth century, and what do we find? "Though the various attempts made by the Irish against the English usually go under the name of rebellion, yet they deserve more properly the epithet—persecutions; as all their destructive efforts were particularly leveled at the Protestants only, whom they were determined, if possible, totally to extirpate from the kingdom.*

* The reason why the Protestants in Ireland to-day are so greatly opposed to "Home Rule," as it is called, is because they know that it means *Rome* rule. And it is because they have reason to fear, in the event of Rome rule, a repetition of the horrible scenes of the seventeenth century, that they are purchasing arms and ammunition for the defense of their homes and their lives.

(The same as is said to be intended to accomplish at the World's Fair in 1893.)

“In 1641 came the O’Neal conspiracy, in which it was planned to murder every Protestant in Ireland. The day fixed was October 23, 1641, the feast of Ignatius Loyola. Men and women were put to every form of cruelty which the devilish ingenuity of man could devise. In the Castle of Lisgood 150 men, women and children were burned together. At the Castle of Monech not less than 100 were put to death by the sword. Some of them were laid on the axletrees of a carriage, with their legs resting on the ground on one side and their arms and head on the other. In this position one of the savages scourged the wretched objects on the thighs, legs, etc., while another set on furious dogs, who tore to pieces the arms and upper parts of the body; and in this dreadful manner were they deprived of their existence. Great numbers were fastened to horses’ tails, and the beasts being set at full gallop by their riders, the wretched victims were dragged till they expired. Others were hung on lofty gibbets, and a fire being kindled under them, they finished their lives partly by hanging and partly by suffocation. Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women of all ages were put to deaths of the most cruel nature. Some, in particular, were fastened with their backs to strong posts, and being stripped to their waists, the inhuman monsters cut off their right breasts with

shears, putting them to the most excruciating torment, and in this position they were left till, from loss of blood, they expired. Such was the savage ferocity of Romanists that even unborn infants were dragged from their mothers to become victims to Romish rage. Many unhappy women, who were about to become mothers, were hung naked upon the branches of trees, and their bodies being cut open, the innocent offspring was taken from them and thrown to the dogs and swine. To increase the horror of the scene, husbands were compelled to be spectators before they themselves suffered torture and death." (From "*Mysteries of Romanism*," page 222).

What does history say about the massacre of St. Bartholomew? It says that between 75,000 and 100,000 Protestants were victims of that holy (?) butchery. That it was regarded as "holy" is attested by the fact that "when the news was received in Rome, the priests and people went wild with joy." That "the courier who brought the first tidings was given 1,000 crowns by Cardinal Lorraine." History says that "the Pope, (Gregory XIII.) accompanied by the sacred college, went in procession from three of the churches of Rome, to return solemn thanks to God;" and that "he commanded *Te Deums* to be sung in the churches of Rome." That "he published a universal jubilee, caused a commemorative medal to be struck, (as had been already done at Paris,) with his own face on one side and a scene of slaughter on the obverse,—

of which one is still preserved in the British Museum,—and ordered the celebrated painter Vasari to execute a representation of the massacre at Paris, on the walls of the Sistine chapel in Rome. The same is still seen there with the following inscription: ‘*Pontifex Colignii necem probat*’ (The Pope approves the murder of Coligny,—The word *necem* in Latin does not mean death simply, but murder). The Pope approves the *murder* of those who do not agree with him in religious matters; and the church of Rome claims that it *never* changes. ‘*Semper Idem*,’ is the motto. It claims to be the same to-day that it was in 1572; and only a few years ago the Rev. Dr. White, a Jesuit, and one of the greatest expounders of Romish dogmas this country has ever had, said from the pulpit of St. Matthew’s Church in Washington, D. C., that ‘the Roman Catholic Church has the same right to punish heretics now that it ever had;’ ‘but,’ said he, ‘we are restrained, as I may say, by the force of circumstances.’” From *The Massacre of St. Bartholomew*, by Chase Roys.

History says that many millions of “heretics” met their death by fire, the sword, and the rack, through the instrumentality of the “Holy Inquisition,” a Romish Church institution which had existed for centuries, and which was only entirely suppressed in the year 1870.

For want of space in this little volume, we can relate but one of the multitudinous notable instances of martyrdom by order of Rome, and with

her full knowledge and consent. So, passing over the sad case of Lady Jane Grey and the cases of Cranmer, Ridley, Latimer, Rogers, Laurence, and a host of others in England, and many more on the continent, we will only consider the tragic fate of Giordano Bruno:

“Giordano Bruno was burned alive by order of the *Holy* Inquisition, for obstinate heresy, on the 17th of February, 1600, in the Campo de Fiori (Field of Flowers) at Rome. He had been a Dominican monk and a priest of Rome of considerable ability and notoriety, but he early excited the suspicions of his associates by giving utterance to sentiments that they regarded as heretical; and before he was thirty years old got himself into such serious trouble with the ecclesiastical authorities, that he had to lay aside his monk's attire and flee for safety. Reaching Noli, near Genoa, he employed himself for four months teaching grammar to boys, and astronomy to grown people. He then went to Venice, and there printed a tract on the signs of the times, the first of his published works; but probably from fear of exposure and imprisonment, he hastily left Venice, went to Padua where he resumed his monk's dress and traveled as a beggar to Geneva in Switzerland, where he felt himself to be safe from his enemies. But here more troubles attended him, for his radical ideas got him into difficulties with the Protestants, (who, by the way, were not free from the charge of religious persecution,) and so, after a short stay, he found his way to

Toulouse, and finally to Paris, where he acquired fame and distinction. After a five years' residence in Paris,—where he was so well received and so handsomely treated,—with a letter from the King of France to the French Ambassador in England, he gained an introduction into the highest circles of English society, being even on friendly terms with Queen Elizabeth, who conversed with him in Italian.

“When the French Ambassador returned to France, Bruno returned with him, and then he spent a number of years in traveling from place to place in Germany, preaching and teaching and writing all the time.

“While at Frankfort, Bruno was induced to go to Venice upon the invitation of a Venetian nobleman, Giovanni Mocenigo, who had heard of his wonderful arts of memory and of originating ideas, and who wished to learn them himself.

“But the nobleman was disappointed in his desire to learn to be a genius like Bruno, and Bruno, weary of his task, was preparing to return to Frankfort, when Mocenigo seized him and denounced him to the Inquisition as a heretic, denying the most sacred dogmas of the church,—transubstantiation for example.

“Bruno was thrown into prison in 1592, from which he might have been released with but slight punishment had he retracted his heretical utterances and written sentiments, as Gallileo did later; but, refusing to do so, he was, in the following year, sent

to Rome, where for seven years he lived a most miserable and wretched existence in the dark dungeons of that city. He would not recant, and so, finally, in February, 1600, he was handed over to the civil authorities with the mock recommendation that he should be dealt with as gently as possible, and '*put to death without effusion of blood,*' that is by fire. So on the 17th of February, 1600, this sentence was carried out and Bruno perished in the flames at the age of fifty-two."—Chase Roys.

In Rome, on the 9th of June, 1889,—on the very spot where Giordano Bruno was burnt alive nearly 300 years previously,—in the presence of vast multitudes of people, was unveiled a statue of that same martyr Bruno; and with that unveiling "was inaugurated the religion of thought, the principle of another age."

"His statue was erected by such men as Max Müller, Herbert Spencer, Victor Hugo, Chas. Bradlaugh, Ernest Renan, and many other equally illustrious men in every nation of Europe! Do we need further testimony that Giordano Bruno was a great, good, and illustrious man? But such doctrines as he taught were likely to open the eyes of the blind followers of the Roman Church, and that would never do. And those 'holy' inquisitors were not content to destroy him by a most agonizing death, but must degrade and disgrace him in the eyes of the people. As he was led out for execution, he was dressed in a fantastic garb painted all over with the pictures of devils and the flames of hell! His arms hung limp by his side having been dislocated by the torture.

“He died without one cry of pain, his last words being, ‘I die a martyr, and willingly, while my soul shall ascend to Paradise upon the smoke of my burning body.’ Will pagan Romanism never learn that ‘Truth tho’ crushed to earth, shall rise again?’ The Roman Catholic Church burnt Bruno’s body, but his spirit is still in the world, and still lifts a warning voice to the whole civilized world against the wiles of Rome.”—Chase Roys.

How preposterous for Romish priests to claim now that the church was not in any way responsible for those horrible practices, that the *civil authorities* were solely to blame in every case. A murderer might with equal force deny all guilt in the perpetration of the most foul assassination. He could argue that it was not really *he* that committed the bloody deed, but that it was the dagger or the pistol that caused the death of the victim.

As the mind, the will of the assassin directs the hand to pull the trigger or to strike the deadly blow, so the Church in the middle ages commanded and compelled the civil power to exterminate heretics. Of course this is denied by most Romanists (to Protestants) and by the Romish press. (Particularly in special editions, printed for the purpose of distribution among Protestants.) But enough has been spoken and published by the Romish clergy in the United States to betray their *real belief* in the matter. They say, indeed, with Archbishop Ryan, of Philadelphia, “Our enemies know how the church treated heretics in the middle ages, and how she treats

them to-day *where she has the power.*" The Church proclaims the right to direct the consciences of men, the acts of rulers and the policy of governments. This she did in Europe in the middle ages. The civil power was made *subordinate* to the ecclesiastical, and when a heretic was burnt by the civil authorities the act was done in obedience to orders from the Inquisition, or other ecclesiastical authority of the Church of Rome.

Brownson says in his Review for June, 1851:

"The power of the church exercised *over sovereigns* in the middle ages was not a usurpation, was not derived from the concessions of princes or the consent of the people, but was and is held by *divine right*, and who so resists it rebels against the King of Kings and Lord of Lords."

Brownson was a layman, it is true, but everything that he wrote and published for *the faithful* to read, was first subjected to his bishop for approval. So he himself declares.

And now what does the church herself say about her authority in matters civil and political?

She says; "Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, *compelled* by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defense of the faith and extirpate all heretics denounced by the church, who shall be found in their territories; and whenever any person shall assume government, *whether it be spiritual or temporal*, he shall be bound to abide by this decree." (Council of Lateran.)

Don't you see that the church did not burn Protestants in the middle ages? It was the civil power that was the guilty party. In like manner the knife and revolver of the assassin are wholly to blame for the violent death of their many victims.

When the church cannot exercise full temporal power she can and does wait until the time comes when she *can* do so. Meanwhile all the arts imaginable are employed to conceal her purpose and deceive the people, while all her energies are bent to ultimately exercise absolute domination. This she is doing, and has been doing in the United States for a century past, and she is now nearly ready to make known her claims. Americans will soon come to realize the real situation, and the sooner the better, in fact. Rome has lost her temporal power in Italy, the land of the birth of Romanism. She calls in vain upon the civil powers to do her bidding, but they are deaf to her commands. The Pope, her mouthpiece, is powerless and helpless in his own capitol. But he has at least this consolation,—he can *curse*, and this power the Pope of Rome has exercised many times. And now, as a curiosity, we will exhibit to the reader that most furious curse, spoken by Pope Pius IX., and bestowed upon Victor Emanuel, King of United Italy, one whom he could not subdue, or cause to be subdued or humbled. And now, also, remember that this curse is pronounced by one whom Roman Catholics call “Vicar of Christ,” who assumes, by their consent, among other titles, that of “Prince of God,” “Our Lord

God, the Pope," "The Divine Majesty," with other names of blasphemy. We quote from "Romanism and the Republic:"

"Without prejudice, make up your minds what spirit dwells in a man, or a church that can employ the following curse:

"By authority of the Almighty God, the Father, Son, and Holy Ghost; and of the Holy Canons, and of the undefiled Virgin Mary, mother and nurse of our Saviour; and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim, and of all the holy patriarchs and prophets; and of the apostles and evangelists; and of the holy innocents, who, in the sight of the Holy Lamb, are found worthy to sing the new song; and of the holy martyrs and holy confessors, and of the holy virgins, and of the saints, together with all the holy and elect of God: we excommunicate and anathematize him, and from the threshold of the holy church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram, and those who say to the Lord God, "Depart from us; we desire none of thy ways." And as fire is quenched by water, so let the light of him be put out forevermore. May the Son who suffered for us, curse him. May the Father who created man, curse him. May the Holy Ghost which was given to us in our baptism, curse him. May the Holy Cross which Christ, for our salvation, triumphing over his enemies, ascended, curse him. May the Holy and

eternal Virgin Mary, mother of God, curse him. May St. Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him. May St. John the precursor, and St. Peter and St. Paul, and St. John the Baptist, and St. Andrew, And all other Christ's apostles, together curse him. And may the rest of his disciples and four Evangelists, who by their preaching converted the universal world,—and may the holy and wonderful company of martyrs and confessors, who by their holy work are found pleading to God Almighty,—curse him. May the Choir of the Holy Virgins, who for the honor of Christ have despised the things of this world, damn him. May all the saints who from the beginning of the world, and everlasting ages are found to be beloved of God, damn him. May the heavens and the earth, and all things remaining therein, damn him.

“May he be damned wherever he may be; whether in the house or in the field, whether in the highway or in the byway, whether in the wood or in the water, or whether in the church. May he be cursed in living and dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or walking *mingendo cancando*, and in all blood-letting. May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brain. May he be cursed

in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jaw-bones and his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and his fingers. May he be damned in his mouth, in his breast, in his heart, and in all the *viscera* of his body. May he be damned in his veins and in his groin; in his thighs; in his hips and in his knees; in his legs, feet, and toenails.

“May he be cursed in all the joints and articulations of his body. From the top of his head to the sole of his foot may there be no soundness in him. May the Son of the living God, with all the glory of His Majesty, curse him; and may heaven, with all the powers that move therein, rise up against him, curse him and damn him! Amen. So let it be! Amen.’

“Hell is not more remote from heaven than this from the spirit of the Lord Jesus Christ.

“And I call upon all men who are witnesses to the the spirit and words of Papal tyranny, on Protestants and Roman Catholics who love God and manhood, liberty and country, to register a solemn vow with God, like that in which you yielded your hearts to His service, that never, by your indifference, consent or connivance, shall the Papal power make a sepulchre beneath its curses for the Constitution and the laws which are the glory and protection of free America.”—*Romanism and the Republic.*

The Pope of Rome cursed Queen Elizabeth and Henry II. of Germany in words severe and awful, but those utterances were mild in comparison with the anathema directed against Victor Emanuel, here given. (For these latter see Part II.)

CHAPTER VI.

THE CHURCH OF ROME JUSTIFIES THE COMMITMENT OF VICE, CRIME, AND SIN IN ALMOST EVERY FORM BY THE FAITHFUL, WHEN HER INTERESTS ARE TO BE THEREBY ADVANCED. LYING, STEALING, ADULTERY, MURDER—ALL ARE JUSTIFIED AND EVEN COMMENDED BY THE HOLY CHURCH UNDER CERTAIN CIRCUMSTANCES.

This chapter is devoted almost exclusively to quotations; quotations from Popes, Church Councils, and Holy Fathers, Bishops, Priests and laymen; they are presented to the reader to sustain the charge made against the church, that she justifies lying, stealing, adultery, and murder when her interests so demand. History is full of the most horrible atrocities, committed in the name of religion, some of which are given in this volume. And now we purpose to show that those acts were quite in harmony with the doctrines of the church, and that therefore a repetition of past scenes, in the United States, is not to be regarded as impossible or altogether improbable.

In the first place, let us see what the Church has to say about that which *we* call *lying*. We will begin with the minor sins and work up to the greatest. Father Chiniquy says in his "Fifty Years in the Church of Rome:" "To study theology in the Church of Rome signifies to learn to speak falsely, to deceive, to commit robbery, to perjure one's self! It means to plunge the soul into every kind of iniquity and turpitude without remorse."

LYING—We will quote first from Chiniquy's "Fifty Years in the Church of Rome," passages taken from Liguori, a saint in the Romish Church, who stands very high as a theologian.

"Liguori, in his treatise on oaths, Question 4, asks if it is allowable to use ambiguity, or equivocal words, to deceive the judge when under oath, and at No. 151 he answers: 'It is certain, and the opinion of all theologians, that for good reasons one may be permitted to use equivocations and to maintain them by oath; and by "good reasons" we mean all that can do any good to the body or the soul.'

"Here is the Latin text:

"Certum est, et commune apud omnes quod, ex justa causa, licitum sit uti aequivocatione, et cum juvamento affirmare: Et justa causa esse potest quicunque fines honestus ad servanda bona spiritui vel corporali utilia' (Sal. Nos. 109 and vol. sauch).

"A culprit, or a witness, questioned by a judge, but in an illegal manner, may swear that he knows nothing of the crime about which he is questioned,

though he knows it well, mentally meaning that he knows nothing in such a manner as to answer.'

"When the crime is very secret and unknown to all, Liguori says the culprit or the witness must deny it under oath. Here are his own words:

"*Idem si testis ex alio capite, non teneatur deponere: Nempe si ipsi conotet crimen caruisse culpa, vel si sciat crimen, sed sub secreto, cum nulla processerit infamia.*'

"He may swear that he knows nothing, when he knows that the person who committed the crime committed it *without malice*, (as *affir. Salm. to c. 2, No. 259, and Elb. No. 145;*) or again, if he knows the crime, but secretly, and that there has been no scandal,' (as we are assured by *Card. No. 51.*)

"When a crime is well concealed, the witness, and even the criminal, may and even must swear that the crime has not been committed!"

"The guilty party may yet do likewise, when a half proof cannot be brought against him.'

"Here is the Latin text:

"*Reus vel testis non tenetur iudicio, respondere si crimen fuerit omnis occultum tunc enim potest imo tenetur testis dicere reum non commisse. Et idem potest reus, si non adsit semiplena probatio.*' (*Salm. D. 2, No. 146 Bus.*)

"Liguori asks himself (*Quest. 2*): If an accused, legally interrogated by a judge, may deny his crime under oath, when the confession of the crime might cause his condemnation, and be disadvantageous to him? and he answers:

“It is altogether probable that when the accused fears a sentence of death, or of being sent to prison, or exiled, he may deny his crime under oath, understanding that he has not committed this crime in such a manner as to be obliged to confess it. Here is the Latin text:

“Quæritur 2. Au reus legitime interrogatus possit negare cimen, etiam cum juramento, si grave damnum, ex confessione ipsi immineat satis probabiliter,—(Lugo de Justitia, D. 40, N. 15; Tamb. lib. 3, etc.;) et aliis pluribus dicunt posse reum si sibi immineat poena mortis, carceris, rut exilii, negare crimen, etiam juramento, saltem sine peccato gravi, sub intelligendo; se non commississe quatenus teneatur illud fateri mado sit spes vitandi poenam.’

“‘He who has sworn to keep a secret is not obliged to keep his oath, if any consequential injury to him or to others is thereby caused.’

“‘If any one has sworn before a judge to keep the truth, he is not obliged to say secret things.’ (Less, Bonar, Trall, etc.)

“Liguori asks whether a woman, accused of the crime of adultery, which she has really committed, may deny it under oath? He answers: ‘Yes; provided that she has been to confess, and received the absolution; for then,’ he says, ‘the sin has been pardoned, and has really ceased to exist.’

“A poor man who has concealed the goods and effects of which he is in need, may swear that he has nothing.

“ ‘Indigens, bonis absconditis ad sustentationem, protest judici aespondere se nihil habere.’—(Salm., N. 140.)

“In like manner an heir who, without taking an inventory, conceals his goods, when it is not the goods mortgaged for the debt, may swear that he has concealed nothing, understanding the goods with which he was to pay. (Salm. 140.)

“The theologians of Rome assure us that we may, and even that we *must*, conceal and disguise our faith.

“ ‘Though lying is forbidden, we may be allowed to conceal the truth, or to disguise it under ambiguous or equivocal words or signs, for a just cause, and when there is no necessity to confess the truth. If by that means one can rid himself of dangerous pursuits, he is permitted to use it; for in general it is not true to say that, when interrogated by public authority about his faith, he is obliged to reveal it.’ (Liguori, L. 2.)

“The Pope has the right to release from all oaths.

“ ‘As for an oath made for a good and legitimate object, it seems that there should be no power capable of annulling it. However, when it is for the good of the public, a matter which comes under the immediate jurisdiction of the Pope, who has the supreme power over the church, the Pope has the full power to release from that oath.’ (St. Thomas, Quest. 89, Art. 9, Vol. IV.)

“The Council of Constance, held in 1414, declared that ‘any person who has promised security to

heretics shall not be obliged to keep his promise, by whatever he may be engaged.

“ ‘It is in consequence of that principle that *no faith must be kept with heretics*; that John Huss was publicly burned on the scaffold, the 6th of July, 1415, in the city of Constance, though he had a safe passport from the Emperor.’ ”

We quote also from “Romanism and the Republic.”

“Dens, another high authority in the Church of Rome, says, (in *Papacy and Civil Power*, note to page 560:) ‘It has undoubtedly become the settled law of the Roman Church that the Pope may dispense with any promissory oath, by withdrawing the promise or prohibiting its performance.’ ”

“The Lateran Council—infallible, like the Pope—has said: ‘They are not to be called oaths, but rather perjury, which are in opposition to the welfare of the church and the enactment of the Holy Fathers,’ and Pope Innocent XI. sanctions perjury in the following words:

“ ‘If any, either alone or before others, whether asked, or of his own accord, or for the purpose of sport or for any other object, swears that he has not done something which in reality he has done, by understanding within himself something else which he has not done, or a different way from that in which he has done it, or any other truth that is added, he does not really lie, nor is he perjured.’ That these rules are part of the Jesuit system of ‘mental reservation’ is undoubted. Sanchez, one of the

fathers, says: 'A man may swear that he never did such a thing, (though he actually did it,) meaning within himself that he did not do so on a certain day, or before he was born, or understanding any other such circumstances, while the words which he employs have no such sense as would discover his meaning.' The reason given by him, and Filiutius, another father, is, that 'it is the intention that determines the quality of the action.' 'After saying aloud, "I swear that I have not done that," to add, in a low voice, "*to-day*;" or after saying aloud, "I swear," to interpose in a whisper, "*that I say*," and then to continue aloud, "that I have done that." ' In this, the same: 'No more is required of them to avoid lying than simply to say that they have not done what they have done; provided they have in general the intention of giving to their language the sense which an able man would give to it.' And Escobar, another and greater of the Jesuit fathers, lays down the following demoralizing rule: 'Promises are not binding, when the person in making them had no intention to bind himself.' ("*Papacy and Civil Power*," page 607.)

"Do you wonder that Roman Catholics perjure themselves in our courts? Do you wonder that Roman Catholic saloon-keepers, who constitute nine-tenths of all the saloon-keepers, will swear directly contrary to fact in the courts? That is the theology of their Fathers, of their Councils, of their Bishops, and their Priests; and pray tell me, why it should not be the practice of the laity also? Do you won-

der that they deny history? Do you wonder that now, on one hand, we have Bishops affirming their purpose to destroy our public schools; and on the other hand, Bishops affirming that they purpose no such thing? Do you wonder that Roman Catholics cannot endure the truth of history, and that they falsify everything which goes against their infallible church? Do you wonder that the Pope and the Emperor broke faith with John Huss, who had come to the Council of Constance under promise of 'safe conduct,' and burned him to death? Do you wonder that the Councils of the Roman Catholic Church have accused Popes of perjury, and substantiated by proof their accusation? When I say to you that the Roman Catholic Church in theory favors falsehood; that its doctors, lawyers, and chief theologians favor falsehood, lying, deceit and perjury; I only ask you, if you can, to believe what they themselves say; for heaven knows they might have been lying when they said this.

"For instance, to take the matter of indulgences. William Hogan, who was for many years a priest of the Roman Catholic Church, says, on page 172 of his book, which he wrote after he became a distinguished lawyer in the southern United States: 'I pronounce all Roman Catholic Priests, Bishops, Popes, monks, friars and nuns to be the most deliberate and willful set of liars that ever infested this or any other country, or disgraced the name of religion.' So says a man who was a priest, who lived with them and knew them, and who abandoned them,

and gave us the result of his observations. 'I have asserted, and continue to assert, that there is not a Roman Catholic Church, chapel or house of worship in any country where indulgences are not sold. I will go even farther, and say, that there is not a Roman Catholic priest or inquisitor who has denied the fact, that does not sell indulgences himself. And yet these Priests and these Bishops—these men of sin, falsehood, impiety, barbarity and immorality—talk of morals and preach morals; while in their lives and their practice they laugh at such ideas as morality.'" (From "Romanism and the Republic.")

STEALING—"A servant has a right to rob his master, a child his father, and a poor man the rich" (Liguori.)

"The Salmantes says that a servant may, according to his own judgment, pay himself with his own hands more than was agreed upon as a salary for his own work, if he finds that he deserves a larger salary; 'and,' says Liguori, 'this doctrine appears just to me.'

"Salm., D. 4, proe. N. 137, dicunt famulum etiam ex *proprio judicio* sibi compensare suam operam, si ipse certe judicet se majus stipendium mereri. Quod sane videtur mihi probabile.

"There are many opinions about the amount which may be stolen to constitute a mortal sin. Navar has said, too scrupulously, that to steal a half piece of gold is a mortal sin; while others, too lax, hold that to steal less than ten pieces of gold cannot be a serious sin. But Tol, Mech, Less, etc., have more

wisely ruled that to steal two pieces of gold constitutes a mortal sin.'

"Dubium 2, Liguori: 'Variæ ea de re sunt sententiæ. Nav. nimis scrupulose statuit medium regulum: alii nemis laxè 10 aureos. Moderatius, Tol., Med., Less., etc., etc., duos regales, etsi minus sufficiat, si notabiliter noceat.'

" 'Is it a crime to steal a small piece of a relic? There is no doubt its being a sin in the district of Rome, since Clement VII. and Paul V. have excommunicated those who have committed such thefts. But this theft is not a serious thing when committed outside of the district of Rome, unless it be a very rare and precious relic, as the wood of the Holy Cross or some of the hair of the Virgin Mary!'

"Dubium 3, Liguori: 'If any one steals small sums at different times, either from the same or different persons, not having any intention of stealing large sums, nor of causing a great damage, his sin is not mortal; particularly if the thief is poor, and if he has the intention to give back what he has stolen.'

"Latin text: 'Si quis et occasione furatur sive uni, sive pluribus, non intendens notabile aliquid acquirere nec proximo graviter nocere, neque ea simul sumpta unum mortale constituunt, si vel restituere non possit vel animum habeat restituendi.'

"Question 11, N. 536: 'If several persons steal from the same master, in small quantities, each in such manner as not to commit a mortal sin, though each one knows that all these little thefts together

cause a considerable damage to their master, yet no one of them commits a mortal sin, even when they steal at the same time.'

'Latin text: 'Si plures modica furentur, nemo peccat graviter, et si mutuo sciant graviter damnum fieri. Et hoc, etiamsi singuli eodem tempore furentur.' (Liguori, 536.)

'Liguori, speaking of children who may steal from their parents, says: 'Salas, cited by Croix, maintains that a son does not commit a mortal sin when he steals only twenty or thirty pieces of gold from a father who has an income of 150 pieces of gold; and Lugo approves of that doctrine. Less and other theologians say that it is not a mortal sin for a child to steal two or three pieces of gold from a rich father; Bannez maintains that to commit a mortal sin a child must steal not less than fifty pieces of gold from a rich father; but Lacroix rejects that doctrine, except the father is a prince.'" (From "Fifty Years in the Church of Rome," Pages 122 and 123.)

'Now, when your Roman Catholic servant-girl takes out of your house sundry articles of food or clothing, for needy persons that are related to her, as cousins of one degree or another, you see that she is acting in harmony with the definitions and directions of the sanctioned theologians and saints of Rome. Moreover, the despoiling of heretics has been, in theory and in practice, the rule of that church, *always*. Now, you understand me. I do not say that every Roman Catholic is dishonest: far

from it. I do not say that every priest teaches this outrageous and thievish doctrine. But I do say, that the theologians of Rome, who have the sanction of the Roman Catholic Church herself, and who teach by that sanction infallible doctrine, do countenance and encourage and excuse theft and stealing. You may judge of the consequences of such teaching. (From "Romanism and the Republic," Page 270.)

ADULTERY.—“ ‘May a servant bring a ladder and help his master to go up and commit adultery? Buss and others think that he may do it, and I am of the same opinion.’ ” (Liguori Q. 2. “Fifty Years in the Church of Rome.”)

“The crime of adultery has the sanction of the Roman Catholic Church, in this wise: They deny all civil and Christian marriage to be true and lawful marriage when not performed within the Roman Catholic Church, and Pope Pius IX. calls it *filthy concubinage*.’ They have divided between a husband and wife in England—I quote from Mr. Gladstone in his preface to ‘Vaticanism’—because they were not married by a Romish priest; this man having embraced the Romish faith for the sake of getting rid of a noble and excellent wife. Mr. Gladstone calls attention to the fact, and wonders that the menace to human society contained in the act had not been taken more account of in England.” (From “Romanism and the Republic,” Pages 274 and 275.)

MURDER.—“ ‘When a man is excommunicated for

his apostasy, it follows from that very fact that all those who are his subjects are released from the oath of allegiance by which they were bound to obey him.' ” (St. Thomas, Vol. IV., page 91.)

“Every heretic and Protestant is condemned to death, and every oath of allegiance to a government which is Protestant or heretic is abrogated by the Council of Lateran, held in A. D. 1215. Here is the solemn decree and sentence of death, which has never been repealed, and which is still in force:

“‘We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known; for, though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be first degraded from their respective orders, and their property applied to the use of the church in which they have officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defense of the faith, and extirpate all heretics denounced by the church who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.’

“‘Catholics who shall assume the Cross for the

extermination of heretics shall enjoy the same indulgences and be protected by the same privileges as are granted to those who go to the help of the Holy Land.'

"It is of faith that the Pope has the right of deposing heretical and rebel kings. Monarchs so deposed by the Pope, are converted into notorious tyrants, and may be killed by the first who can reach them.'

"If the public cause cannot meet with its defense in the death of a tyrant, it is lawful for the first who arrives, to assassinate him.' (Suarez, *Defensio Fidei*; Book VI., Chap. 4, Nos. 13-14.)

"A man who has been excommunicated by the Pope, may be killed anywhere, as Escobar and Deaux teach, because the Pope has an indirect jurisdiction over the whole world, even in temporal things, as all Catholics maintain, and as Suarez proves against the king of England.'" (Bussambaum—Lacroix, *Theologia Moralis*, 1757.

"The Roman Catholic historian of the Jesuits, Cratineau Joly, in his Vol. II., page 435, approvingly says: 'Father Guivard, writing about Henry IV., King of France, says: "If he cannot be deposed, let us make war; and if we cannot make war, let him be killed."' "

"The great Roman Catholic theologian, Dens, puts to himself the question: 'Are heretics justly punished with death?' He answers: "St. Thomas says: Yes! 22, Question 11, Art. 3. Because forgers of money, or other disturbers of the state,

are justly punished with death; therefore, all heretics who are forgers of faith, and, as experience testifies, grievously disturb the State.”

“‘This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain, and in Deuteronomy it is decreed that if any one will act proudly, and will not obey the commands of the priests, let him be put to death.

“‘The same is proved from the condemnation of the 14th article of John Huss, in the Council of Constance.’” (Dens, p. 88, Tome II., Dublin, 1834.)

“‘You ask if the Pope were lord of this land and you were in a minority, what he would do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison, banish you, probably he might even hang you. But be assured of one thing, he would never tolerate you for the sake of your glorious principles of civil and religious liberty.’ (Rambler, one of the most prominent Catholic papers of England, Sept. 1851.)

“‘Lord Acton, one of the Roman Catholic peers of England, reproaching her bloody and anti-social laws to his own church, wrote: ‘Pope Gregory VII. decided it was no murder to kill excommunicated persons. This rule was incorporated in the *Canon Law*. During the revision of the code, which took place in the sixteenth century, and which produced a whole volume of corrections, the pas-

sage was allowed to stand. It appears in every reprint of the *Corpus Juris*. It has been for 700 years, and continues to be, part of the ecclesiastical law. Far from being a dead letter, it obtained a new application in the days of the Inquisition; and one of the later Popes has declared that the murder of a Protestant is so good a deed that it atones, and more than atones for the murder of a Catholic.' (*The London Times*, July 20, 1872.)

"In the last council of the Vatican, has the Church of Rome expressed any great regret for having promulgated and executed such bloody laws? No! On the contrary, she has anathematized all those that think or say she was wrong when she deluged the world with the blood of the millions she ordered to be slaughtered to quench her thirst for blood; she positively said that she had a right to punish those heretics by torture and death.

"Those bloody and anti-social laws were written on the banners of the Roman Catholics, when slaughtering 100,000 Waldenses in the mountains of Piedmont, and more than 50,000 defenseless men, women and children in the city of Bezieres. It is under the inspiration of those diabolical laws of Rome, that 75,000 Protestants were massacred, the night and following week of St. Bartholomew.

"It was to obey those bloody laws that Louis XIV. revoked the edict of Nantes, caused the death of half a million of men, women and children, who perished in all the highways of France, and caused

twice that number to die in lands of exile, where they had found refuge.

"Those anti-social laws, to-day, are written on her banners with the blood of ten millions of martyrs. It is under those bloody banners that 6,000 Roman Catholic priests, Jesuits and bishops, in the United States, are marching to the conquest of this Republic, backed by their seven millions of blind and obedient slaves.

"Those laws, which are still the ruling laws of Rome, were the main cause of the last rebellion of the Southern States.

"Yes! without Romanism, the last awful civil war would have been impossible. Jeff Davis would never have dared to attack the North, had he not had assurance from the Pope, that the Jesuits, the bishops, the priests, and the whole people of the Church of Rome, under the name and mask of *Democracy*, [the Democratic party,] would help him.

"These diabolical and anti-social laws of Rome caused a Roman Catholic (Beauregard) to be the man chosen to fire the first gun at Fort Sumpter, against the flag of Liberty on the 12th of April, 1861. Those anti-christian and anti-social laws caused the Pope of Rome to be the only crowned prince in the whole world, so depraved as to publicly shake hands with Jeff Davis, and proclaim him president of a legitimate government.

"These are the laws which led the assassins of Abraham Lincoln to the house of a rabid Roman Catholic woman, Mary Surratt, which was not only

the rendezvous of the priests of Washington, but the very dwelling-house of some of them.

"That woman, gifted by God to be an angel of peace and mercy on earth, was changed by those laws into a bloodthirsty tigress; for she had smelt the blood which, everywhere, comes from the robe, the hands, and the lips of the priest of Rome.

"Those bloody and infernal laws of Rome nerved the arm of the Roman Catholic, Booth, when he slaughtered one of the noblest men God has ever given to the world.

"Those bloody and anti-social laws of Rome, after having covered Europe with ruins, tears and blood, for ten centuries, have crossed the ocean to continue their work of slavery and desolation, blood and tears, ignorance and demoralization, on this continent. Under the mask and name of Democracy, they have raised the standard of rebellion of the South against the North, and caused more than half a million of the most heroic sons of America to fall on the fields of carnage.

"In the very near future, if God does not miraculously prevent it, those laws of dark deeds and blood will cause the prosperity, the rights, the education, and the liberties of this too confident nation, to be buried under a mountain of smoking and bloody ruins. On the top of that mountain, Rome will raise her throne and plant her victorious banners.

"Then she will sing her *Te Deums* and shout her shouts of joy, as she did when she heard the lamen-

tations and cries of desolation of the millions of martyrs burning in the five thousand auto-da-fes she had raised in all the capitals and great cities of Europe." (From "Fifty Years in the Church of Rome," pages 125, 126, 680 to 687.)

CHAPTER VII.

THE QUESTION OF ROME AND EDUCATION.

The Church of Rome commands *absolute* obedience on the part of all her subjects. Education tends to promote *independence* in thought and action. Therefore, Rome is the avowed *enemy* of universal education, and so, also, of the free public school system of the United States, which is intended to *promote* universal education.

"As for holy obedience, this virtue must be perfect in every point—in execution, in will, in intellect, doing which is enjoined with all celerity, spiritual joy, and perseverance; persuading ourselves that everything is just, suppressing every repugnant thought and judgment of *one's own* in a certain obedience; and let every one persuade himself, that he who lives under obedience, should be moved and directed under Divine Providence, *by his superior*, JUST AS IF HE WERE A CORPSE, (*perinde acsi cadaver esset*,) which allows itself to be moved and led in every direction." (Ignatius Loyola in "Spiritual Exercises.")

"If the Holy Church so requires, let us sacrifice our own opinions, our knowledge, *our intelligence*, the splendid dreams of our imagination, and the most sublime attainments of the human understanding." (Pope Gregory XVI.)

"Roman Catholics must obey their bishops whether right or wrong." (Monsignor Preston, on the witness stand in New York City, Nov. 1889.)

"Whosoever obeys his superior for the love of God, obeys God himself; there are more merits to obey one's own superior, than God himself." (St. Liguori.)

The question may very properly be asked, what can be the object of the Popes and Priests of Rome in commanding this blind, unquestioning obedience and thus in degrading humanity? Why are they so relentlessly and bitterly antagonistic to our government, our laws, our liberties, our schools, our flag,* and in fact to almost everything that Americans love, respect and honor?

Father Chiniquy answers these questions in his great work, "Fifty Years in the Church of Rome," in these words:

* Of course, it will be most stoutly denied by Roman Catholics that they, or any one a Roman Catholic, ever insulted our flag. And Protestants, ignorant of any actual case of such conduct, will support their denials. We can only say that we can point to a multitude of instances, where our flag has been *grossly* insulted by Roman Catholics in the United States within three years. It has been done in many different ways, the most outrageous assault, probably, being that of a papist tearing down the flag from a public school building. We *acknowledge* that this outrage, with scores of others, may not have *found their way* into the columns of the secular press, and for obvious reasons.

“The great and only object of the thoughts and workings of the Pope and the priests is to *raise themselves* above the rest of the world. They want to be high! high! high! above the heads not only of the common people, but of the kings and emperors of the world. They want to be not only as high, but higher than God. It is when speaking of the Pope that the Holy Ghost says: ‘Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.’ (II Thes. 2: 4.) To attain their object, the priests have persuaded their millions and millions of slaves that they were mere corpses; that they must have no will, no conscience, no intelligence of their own, just, as ‘corpses, which allow themselves to be moved and led in any way, without any resistance.’ ”

“But,” asks the irreverent questioner, “do priests really *believe* that they are far above the people, as they would have the people believe? That they really do perform a miracle when they pronounce the words, *Hoc est enim corpus meum*, and that the wafer is instantly transformed into the body, soul, and divinity of Jesus Christ? That they can absolve from sin? That the Pope is infallible, etc., etc?” Father Chiniquy and several other ex-priests have told us that a large majority of the priests in the United States are unbelievers in these dogmas and doctrines, and that many of them are also infidels. Gross immorality, they tell us, is also very common among priests.

A Young man—a friend—who had recently taken “orders” at a Romish theological seminary at Joliet in the province of Quebec, where he was also employed as a teacher of Latin, but who has recently renounced the faith of Rome, has expressed himself in this way: “I can scarcely see how any man can become learned in Roman Catholic theology and *honestly* remain in the priesthood.” He told us that the students at Joliet were mostly unbelievers; and he told us, further, that they were immoral to baseness, as well. That aside from drinking, smoking, swearing, and singing obscene songs, they indulged in practices so vile that they have no name in common English parlance. But, worst of all, these unnamable vices are also practiced by the priestly instructors at Joliet and *taught by them to the students* there. Our friend became so sick and disgusted with the whole system that when he visited his home he refused to return to his labors in the seminary. He is now an active Protestant worker, though poor, and persecuted by his relatives and former friends and co-religionists. Naturally enough, people will ask “Why do not the priests renounce their abominable religion if it be true, as you say, that they do not believe in it?” The reasons why more of them do not apostatize are these: In the first place, priests are human; they have human passions and human weaknesses. They have ambition. They like to be *considered* superior to their fellow-men even if they are not so. They know that the position of a priest is one of honor—

so to speak—and of great profit. They know that a priest can always enjoy all the necessities, and most of the luxuries of life. They know that the common people adore them, and will keep them in peace and plenty so long as they remain faithful to Rome. On the other hand, they also well know that should they renounce their faith, poverty will stare them in the face, and persecution will attend them wherever they may go. (The same can also be said of the common people.) Having been educated to the priesthood, most of them can turn their hands to nothing else, and they will find it almost impossible to make an honest living. It is a fact that many priests *have* renounced Roman Catholicism, only to return again to the church—if *not* actually to the faith—more dead than alive from starvation and other privations. We actually believe that if a safe asylum and honorable employment were provided for priests that would forsake Rome, there would be a great exodus out of that church. We also believe that many of the common people among Roman Catholics would apostatize to-day, if they could be assured personal security and immunity from the deadly “boycott.”

Protestants, here is a grand opportunity to strike Rome a deadly blow. Prove your faith by your works. *Deserve* the name “Protestants” *Protest* against something. Protest against that monstrous octopus, “Romanism,” for your own welfare as well as the welfare of Roman Catholics. Yes, priests are human, and they enjoy their relative high estate.

Indeed, as high and low are relative terms merely, and as a human being cannot actually elevate himself, so as to occupy the throne of God, in order to make the people *believe* that he occupies that exalted position, and so to compel them to obey and worship him, he must degrade them to that degree that the relative positions of priest and people will be so widely separated, one from the other, that they will look up to him as to a god. Ignorance and superstition are the foundation stones of St. Peter's Church. Romanism has been the foe of popular education all through the centuries. Romanists both admit and deny this fact, as suits their purpose at the time, but a study of history, ancient and modern, as well as a study of Rome's peculiar methods, will satisfy any intelligent mind of the correctness of the statement. Reader, don't you see that as people become educated and learn to think, to reason for themselves, they will have no faith in priest-craft, and will not be subject to priestly tyranny? They will deny that priests are magicians and conjurers; that they are able to change a wafer into the real substance of Jesus Christ. They will deny the infallibility of the Pope and of all Popes. They will dare to contradict Pope Urban II., when he declared while presiding over a council: "The hands of all priests are exalted to an eminence denied to all angels, for priests *create God*, the Creator of the universe; then with their hands they offer Him up for the sins of the whole world."

They will say that Pope Leo XIII. was mistaken

when he stated in his encyclical of Jan. 10, 1890,—that “The faithful should always religiously take as the rule of their conduct the *political* wisdom of the ecclesiastical authority, and the union of minds that requires perfect submission of will to the church and *to the sovereign pontiff as to God himself.*”

Don't you see that Rome has the strongest of reasons for wishing to break down our public school system? Don't you see *why* she wishes to degrade the intelligence of the common people, and so to destroy their independence in thought and action?

Don't you see that the cry “Godless schools” means Popeless schools, priestless schools, waferless schools? Is not that very plain to you?

What wonder that the Romish church claims the unquestioned right to absolutely control the education of the young? She says: “Education outside the control of the Roman Catholic Church is a damnable heresy;” (Pope Pius IX.;) and you know how heresy and heretics are regarded. She says: “Public schools open to all children for the education of the young should be under the control of the Roman Catholic Church, and should *not be subject to the civil power*, nor made to conform with the opinions of the age.” (Pius IX., Encyc. 47.)

In the face of these infallible (?) decrees what nonsense for Americans to talk about the Romish church making “concessions,” and “becoming liberal.” How silly to suppose that Rome and education—as we understand the term education—can ever harmonize in this or any other country.

We emphatically declare that they are antagonistic one to the other, they cannot co-exist.

But education is a word that can be juggled with as well as any other, and now here is what the *Catholic World* says in its issue for April, 1871. "We ourselves, as Catholics, are, as decidedly as any other class of American citizens, in favor of *universal education*, as thorough and extensive as possible,—*if its quality suits us*. We do not, indeed, prize as highly as some of our countrymen appear to do, the ability to read, write and cipher. Some men are born to be leaders, and the rest are born to be led. We believe that the peasantry in old Catholic countries, two centuries ago, were better educated—although for the most part unable to read or write—than are the great body of American people of to-day."

Reasoning in the same way, the people of Italy and Spain and Mexico are better educated than the people of the United States. What utter rot.

Some years ago, Dexter A. Hawkins went from the United States, under a commission, to investigate the condition of the public schools in the papal states. He found them in a condition that *we* would call deplorable; but Cardinal Antonnelli told him that the system there in vogue was much better than the Massachusetts system; that the essential part of *education* of the people was the catechism, while reading, writing, arithmetic, and geography were *not* essential.

Rome must eradicate our public schools from the

country, in one way or another, in fact by many ways, in order to degrade the common people, and so, seemingly, elevate the priests—deify them.

She must work secretly, if possible, but untiringly with this purpose constantly in view. She must continue to fool the American people as she has done in the past, so that they may not interpose any serious obstacles in her way.

Archbishop Ireland spoke these words at the Baltimore Catholic Congress in November, 1889: "Our work is to make America Catholic, Our cry shall be 'God wills it,' and our hearts shall leap with crusader enthusiasm. We know our church is the sole owner of the truths and graces of salvation. The Catholic Church is the sole living and enduring Christian authority. She has the power to speak; *she has an organization by which her laws may be enforced.*"

And he is reported to have said in an address delivered not long ago at Rome before a class of graduating students: "We can have the United States in ten years, and I want to give you three points for your consideration, the Indians the Negroes and the schools."

In other words, in ten years time, or before 1903, the Indians and the Negroes of the United States will have been brought over to Rome, and the public schools will have been completely destroyed. But the American people are going to object, and there will be a fight, and this is what Rome desires. She wants to fight, but she wants the American

people to begin the battle. Then she will bring from their hiding places the hundreds of thousands of rifles, and put them into the hands of her slaves,—*red, white and black*,—and the command will go forth to “exterminate all heretics to be found in these territories.” Shall we be prepared to meet that host of assassins? “Oh, yes,” someone says, “we’ll *squelch* them in thirty days,” and the one who says it probably never learned to use a gun; never learned how to shoot, except with his mouth.

But to destroy the public school system, how can it be done? Heretofore it has been vilified by the hierarchy and the Romish press throughout the country; Romish parents have been compelled to withdraw their children from the public schools, and parochial schools have been established for them, for the maintenance of which, Rome demands a part of the school fund. Now, then, Mister Satolli from Rome, Italy, Pope *pro tem* in the United States, has proposed that Roman Catholic children attend the public schools during the usual school hours and receive religious instruction after those hours, either in the public school buildings or in the churches. The Pope approves the plan, and the American people are duped into believing that “the question is now settled.” “Rome has backed down.” “*We* have brought Rome to time.” “Rome now acknowledges the right of the state to educate its coming citizens,” etc.

But Rome has only “tacked.” She has not retreated one step. She is still bent on her purpose

of wrecking the school system. How shall it be done?

The Public school system is to be wrecked by the scheme of Romanization. Do you understand? We mean that the public schools will be used by Rome, for Rome, and against the American people. They will be "Romanized" in every possible way.

In order to Romanize the public schools, it is necessary to place teachers in them that are Roman Catholics, and to displace teachers that are Protestants. This is being done at the present time in cities where the power of Rome is most felt. It was done at Troy, N. Y., only the other day, when 20 Protestant teachers in the public schools of that city were obliged to step down and out to give place to 20 Roman Catholics. Now some of you will say, "Oh, I don't believe that; I have seen nothing about it in the newspapers." No, of course you have not, because the press of the land is being Romanized very fast, and most editors find it good policy to cull out any news item like that, and refuse it publication.

We are told that in Cohoes, New York, every public school teacher in the city is a Roman Catholic. The Protestants having been all weeded out. Nothing has been said about *that* in the press either. The press had not a word to say, when at Elroy, Wisconsin, last summer, (1892,) the priest located there marched all the public school children, *Protestants with the rest*, over to his church and publicly "consecrated" or baptized them into the Roman

Catholic faith. Elroy is very Roman, but not exclusively so. It has but one public school, with four teachers, three of whom were Roman Catholics. The Protestant parents of Elroy secured an injunction to restrain the priest from further interfering with the public school. The court records of Juneau County, Wis., will fully verify the above statements.

Yes, Romanize the public schools. Then, don't you see, Protestants will be the ones that will have to withdraw their children? Protestants will be the ones to denounce the public schools?

Protestants will then turn in and help to destroy them. They will then establish parochial schools, as the Romanists are now doing, so that their children may not be brought under the objectionable influence wielded in the public schools. The relative positions of Romanists and Protestants on the school question will then be reversed.

This may work very well with Protestants who are wealthy, but poor people cannot afford to give their children a private school education and pay tuition.

Says the Romanist leader: "We will make the Protestants so completely sick of free public school education that they will turn about and become really our very best allies in the good work of its abolition. By one means or another, education of the masses must be abolished, unless we intend to go out of business. It may take ten years to do it; it may take a hundred years; but in the end, be it sooner or later, Rome will triumph."

O. A. Brownson says: "A struggle, which will end in a victory for the church, has begun between Catholicity and the state, to see who shall have the child."

"The child" means the American youth of the entire country. If Rome can get control of the education of the youth, she will be pretty sure of accomplishing her purpose in a few generations.

To convert the people of the United States does not mean to convert you and me. The Romish church does not hope, or even try, to do that. We shall soon be dead and buried, (and perhaps very soon, too.) All they demand is the child. Even in mixed marriages, where one parent is a Protestant, the church demands the child. And now where both parents are Protestants, methods must be pursued, many methods must be untiringly followed, to gain possession of that child, body and soul, so that it and its children after it, may be reckoned as adherents to, and supporters of Roman Catholicism.

"Let us bring all our skill to bear upon this part of our plan. Our chief concern must be to mould the people to our purposes. Doubtless the first generation will not be wholly ours; but the second will nearly belong to us, and the third entirely." (The Secret Plan, pages 127 and 128.)

This *moulding* operation will be done in the public schools taught by Roman Catholic teachers. Don't tell us that the young mind is not unduly influenced. We know that it is, by what the children say, when they return from school after each ses-

sion. There are so many little ways in which a teacher can exert an influence over the young pupils. One of the simple acts of a teacher is to wear the green ribbon on St. Patrick's day, and to commend those pupils that do the same. Human nature loves commendation. We have seen hundreds of little boys and girls of Protestant parentage, having the green ribbon tied or pinned to their garments on St. Patrick's day; and upon questioning some of them, the reply has been, "Teacher wears it," and "Teacher says it's nice to wear it, and I want to do as Teacher does." Of course they ask the teacher questions, and then explanations follow, embracing the story of St. Patrick and some of Irish history. After that, stories of other saints and of wonderful miracles performed by them, are told. At Christmas time the schools are decorated, and the character of the decoration is decidedly Roman. More questions and more Roman mythology are then in order.

We *know* that influence is being exerted by Roman Catholic teachers over the children of Protestants in a way offensive to those parents, because we hear what the children say about their teacher's remarks, commendations and stories; and we also hear what their parents have to say about it. We *know* that the Roman Catholic Catechism is being taught in a few public schools in defiance of law and decency; and we know that it is Rome's purpose to capture the entire school system of the country.

We wish to say in this connection that a very popular institution with Protestants—one that is

leading off their daughters to Romanism—is the convent school. Proselytizing by means of this school is a most successful vocation with Romanists, besides being extremely profitable. If the subject be credulous she is an easy victim indeed, for Romanism is full of lying wonders to deceive and awe the tender, superstitious mind; and let us remark in passing, that the great mass of Roman Catholics are held firmly bound, by virtue of their own credulity, coupled, to be sure, with their sense of reverence or that of fear. As like begets like, these traits or weaknesses are transmitted to progeny, and thus propagated, and often in an intensified degree, until a whole nation becomes slaves to superstition and idolatry.

If the subject be musically inclined, what a grand opportunity for her to pursue her studies under such diligent, patient, affectionate tutors, and amid such pleasant surroundings. If painting be the passion, here again the opportunities for study and progress are unsurpassed; here in the nunnery; and so cheap, too;—and that, by the way, that is, the cheapness of the instruction,—is the *bait* that attracts Protestants. Too often, indeed, is the poor victim caught, entrapped, proselytized, and, perhaps, also induced to adopt convent life during the remainder of her earthly days.

Too often are Protestants attracted by the offer of superior instruction for little money. Their daughter, often an only daughter, is sent to the nunnery, and, as a result, their daughter is lost to them. She

gives herself a willing sacrifice to Rome and, as before stated, perhaps she allows the convent gates to close upon her forever.

Especially is this so if she be an heiress. Her heritage goes to Rome; why should it not? She has given up the world and all its opportunities for real good and real happiness. Her family, her friends, are forsaken in her holy zeal; her own name even is forgotten. Why should not her heritage be turned over to the holy church, which will use it in promoting the holy cause?"

But when the gates are closed, and she enters upon her new life, what does she discover to be the *real* nature of that life? Is there nothing but prayer, and praise, and penance? Are those *married* women that she sees? Is the convent also a maternity hospital? Why are there so many priests there? Alas! she soon learns it all. We learn from the sorrowful testimony of a few who have come out from those moral pest-houses, and who have the courage and bravery to publish their terrible experience to the world, that the poor girl's virtue is taken from her, often on the first night of her incarceration, and that a priest of Rome is the robber. Her virtue gone, her life wrecked, her prospects for happiness and usefulness in the world ruined, her word discredited, shunned by her former associates, *persecuted* by her enemies, (newly made,) her lot would indeed be a sad one if she should escape. Of this she is made fully aware by her companions and superiors. What wonder, then, that

in most cases she prefers to remain in her prison, to being an outcast in the world, slighted and abused by a cold, doubting, indifferent, unsympathizing public?

But to return to the subject of the public schools. They must be destroyed, but they must first be degraded and made unpopular. Already in some of the large cities Protestant parents are beginning to find much fault with them; some withdrawing their children; and yet they do not seem to see the real cause of the trouble. A lady friend in one of the large cities complains bitterly of the system. She had a nine-year-old boy attending the public school, and she declares that although he had been in constant attendance for a year and a half, he had learned little else in that school but to blow soap-bubbles. The boy can neither spell nor work in arithmetic, and his geography is also an unknown quantity. Thinking that perhaps her child was dull, she made inquiries among her neighbors and found that very much dissatisfaction prevailed with them. One had a boy twelve years old who could use the dictionary only with much difficulty, because not having learned his letters in their proper order, he could not tell whether m came before or after f.

She found that reading and spelling were grossly neglected. Instead of the reading class, the teacher did the reading herself, reading stories aloud, to her pupils. Instead of the class in spelling, words were written upon the blackboard and upon their

siates for them to learn. Words were guessed at, never spelled syllable by syllable, as she had been taught. Polysyllables, like the word in-com-pat-i-bil-i-ty, were equivalent to a Chinese puzzle to the children. Some parents had taken their children in hand and were teaching them at home after school hours, while others had sent theirs to private schools. One Protestant mother had taken her young daughter out of the public school and sent her to the Roman Catholic parochial school, "where she could learn something." Has it really come to this, then, that a better education is to be had at a Romish school than at the public school? If Protestant parents would give more attention to school matters and less to society; if they would vote and elect proper city officers they might not have so much reason to complain. The lady first above referred to had never visited the school once in all that year and a half that her young son had attended. She did not know who the teachers were. She did not know that nearly every teacher in the city schools was either a Roman Catholic or a Roman Catholic sympathizer.

But her eyes have been opened at last. She knows all the facts now. She knows that Rome is employing every conceivable device for Romanizing the school system of the country. She has given the subject much earnest thought and profound study, and has gained a deal of information in regard to Romish methods and the results already accomplished by them. There is much, very much, to be

said on the school question. The reader must not, for a moment, think that we consider the subject exhausted. What we have written is but a single short chapter of a very voluminous work, to which hundreds are contributors. If the reader has now, for the first time, had interest awakened within him on this most important question, let him not allow that interest to die out. Let him continue to read and think, to study and talk about the "school issue," and then let him *act* accordingly.

CHAPTER VIII.

"PROTESTANT LIES." "BIGOTS." THE POPE AND THE LAWS OF EUROPEAN AND SOUTH AMERICAN COUNTRIES.

How frequently do Protestants make remarks that are uncomplimentary to the Roman Catholic Church, and how quickly and angrily do Romanists resent those utterances, generally denying *in toto* whatever may be said. In fact, priests and laymen both, are almost unanimous in denying (to Protestants) all charges laid at the door of their church. They deny, not only the facts recited by impartial historians, about the wicked deeds of popes, bishops, and priests, and their extreme hostility to American institutions, but they even deny (to Protestants, of course) their own historical church records, their own official church utterances, their own

Vatican decrees, and statements made over and over again by high dignitaries in the church, both from the pulpit and through their own religious press. "It is a Protestant lie! It is a Protestant lie! You are a bigot! You are a bigot!" is the almost universal response to every charge. Now, these denials must be based upon one of two conditions of mind: Ignorance, coupled with honest intentions and pious sense of obedience; or guilty knowledge, with deceitfulness and wicked purpose. We know from experience and long intercourse with Roman Catholics, that many of them are honest people; honest in thought and action, and in daily life. We know that their word is good, in fact, better than the *notes* of some Protestants. They are pious, moral people, and, withal, good, peaceable citizens. But we know that they are ignorant, and not willfully untruthful when they deny—as they surely will—so many things that are justly charged against their church, with its theology and politics, their popes, their Holy Fathers, their bishops and their priests. On the other hand, we have every reason to believe that many adherents of the Romish church, priests, and laymen, are falsifiers, are evil-minded people, and dangerous to the well-being of American society and of American government.

We are forced to believe that the Roman church is a great cloak, made and used to cover and conceal the most stupendous system of iniquity that the world has ever seen. This is a matter of the deepest conviction with us, based upon the

revelation that the study of its history, its theology, its official utterances,—together with the testimony of men in the printed press and in national and court records,—has unfolded. Many willfully falsify when they squarely deny that the Roman Catholic Church has in view to control and rule this country. They secretly agree with O. A. Brownson, one of their leading lights in America, who wrote in his *Review* for May, 1864, as follows: “Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests.” Brownson was a pervert to Romanism, and like all pervers, he was over-zealous, so to speak, and a little *injudicious*.

Many willfully falsify when they squarely deny that in the aims of the Roman Catholic Church there is anything antagonistic to the principles of our government. One of these principles is, that “governments derive their just powers from the consent of the governed.” And these falsifiers say, secretly, with Cardinal Manning, that “the Pope alone has the power to define the limits of the authority of the state;” or, with *The Catholic World*, July, 1870, “While the state has rights, she has them only in virtue, and by permission of the superior authority, and that authority can be expressed only through the Church;” or with Brownson (in his essays, pages 282 to 284:) “The state is only an inferior court, bound to receive the law from the superior court, and liable to have its decrees reversed upon appeal.”

They willfully falsify when they deny that freedom of conscience, of speech, of the press, and of education, are denounced by their church; but they secretly say with Pope Pius IX., when he says: "There should be no freedom of worship, no freedom of the press, no free education," and calls freedom of conscience "a pestilential error."

They willfully falsify when they deny that heretics—that is to say, Protestant Christians, as well as infidels and Jews—were ever burned to death, and subjected to many other horrible tortures, by order and direction of Rome's Popes, bishops, and priests, during the middle ages; and that even in this day of the world, in America, in this land of freedom, heretics—especially apostates—are relentlessly persecuted by priests and laymen of the Church of Rome; for they secretly applaud Bishop Ryan of Philadelphia also;—well, we applaud him too, and openly, not because we indorse his doctrine, but because he comes out squarely and admits the facts of history so strenuously denied by the falsifiers;—yes, they secretly applaud him when he says: "We maintain that the Church of Rome is intolerant; that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the *right* to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to, but she hates them with a deadly hatred, and uses all her power to annihilate them. If ever the Catholic church becomes a considerable majority, which in time will be

the case, then will religious freedom in the Republic of the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the princes of the church for what they have thought fit to do."

Bishop Ryan and all bishops of his church must take the following oath: "Heretics, schismatics and rebels to our said Lord or his successors, I will to my utmost *persecute* and oppose, etc." Who will truthfully say that he does not also encourage his parishioners to *persecute* heretics? We have seen so much persecution of Protestants by Romanists, so much persistent, relentless persecution, that we cannot believe otherwise than that the latter are prompted in their action by their priests.

We have been very much interested and entertained with reading the *Catholic Citizen* of August 27th, 1892; it is called the "Truth Edition," and is published for the purpose of distribution among Protestants, for it says: "This Catholic Truth Edition of the *Citizen* will probably come before the eyes of nearly 30,000 Protestants and non-Catholics. There has probably never in the West been so well-directed a diffusion of Catholic truth among Protestants as this issue carries with it," etc.

The title "Truth Edition," is not really complete. It should be "The Truth and Falsehood Edition,"

for it contains much of both truth and falsehood. On page seven we find this remarkable paragraph:

"Catholic doctrine forbids, under ecclesiastical penalties, any interference with any man's freedom of conscience, heathen, Jew or heretic." Well, now, perhaps it does, but the writer wishes to impress the reader that it stops right here, and does not also denounce, curse and anathematize freedom of conscience through its Popes, priests, and press. The writer deceives, and we believe, intentionally, for he probably knows just as well as any one, that Pius IX., in his encyclical of August 15, 1854, says: "The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a most pestilential error, a pest of all others, to be dreaded in the state." He has probably read in the "Spiritual Exercise" of Loyola, that "we ought ever to hold as a fixed principle, that what I see white, I believe to be black, if the superior authorities of the church define it to be so." And he has probably learned by heart that passage of the Pope's allocution of September, 1857, which reads: "The Catholic religion, with all its rights, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted." Where does the freedom of conscience come in?

We will tell you—it comes in right here—in a definition. *Freedom of conscience consists in the right to embrace, profess, and practice the Roman Catholic religion.*

• "The New York *Tablet* (Roman Catholic) says:

‘They have, as Protestants, no authority in religion, and count for nothing in the church of God. They have from God no right for propagandism, and *religious liberty is in no sense violated* when the national authority closes their mouths and their places of holding forth.’” (Romanism and the Republic.)

So now, how plain it is made to every one. If a heathen, Jew, or heretic will only embrace, profess, and practice the Roman Catholic religion, he will be free, absolutely free to do so; and he will therefore be enjoying *freedom of conscience*, and the *Citizen* is quite correct in its statement that “Catholic doctrine forbids any interference with any man’s freedom of conscience.” And yet we say, and truthfully, that the paper lies; because we believe that it willfully deceives. With what an injured air a Romanist will repeat the stereotyped words: “Protestant lie!” “bigot!” when any one ventures to accuse Romanism of opposing freedom of conscience. What is a bigot? Definition—A bigot is one who, by word or deed, injures or seeks to injure the interests of the Roman Catholic Church. This is not *Webster’s* definition, but it must be Rome’s, judging from the use Romanists make of the word. We have heard a Romanist say: “You are the very quintessence of bigotry;” applying the language to one who had merely quoted a few Romish authorities to Protestant listeners, and to a number that were not Protestants.

Who is a liar? “The man who says that in the

aims of the Roman Catholic Church there is anything antagonistic to the principles of our (United States) government, lies." Emphatically, if not elegantly, said by Bishop Keane, of Washington, speaking in Boston, in the month of August, 1888.

Well, as we say so, we must be a liar, according to the good bishop. Father Chiniquy, the ex-priest, says in his work, "Fifty Years in the Church of Rome:" "Long before I was ordained a priest, I knew that my church was the most implacable enemy of this Republic. My professors of philosophy, history, and theology had been unanimous in telling me that the principles and the laws of the Church of Rome were absolutely antagonistic to the laws and principles which are the foundation-stones of the Constitution of the United States." Father Chiniquy must be a liar, also, upon the same authority. "An old liar" is what papists call him, but they dare not meet him in debate, to attempt to prove their charges.

Now, we are going to quote a few passages from Romish authorities, and to tell, also, what a certain Pope did, and thus earn for ourself the name "bigot," in the bargain. In the first place, it is a cardinal principle of republicanism, as set forth in the Declaration of Independence, that "life, liberty, and the pursuit of happiness, are the inalienable rights of all men—endowed by their Creator." That "to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

But Cardinal Manning, one of the strongest pillars of the Romish church, says: "It is the Pope's duty to pronounce, not only on the rights of individuals, but of peoples, nations and their rulers;" and that "the Pope alone has the right to define the limits of his own authority, and the limits of the authority of the state."

Father Hecker says in the *Catholic World*, July, 1870: "All legislation must be governed by the will of God, unerringly indicated by the Pope."

Dr. Brownson, one of the very highest Romanist authorities in the United States, says in his essays, page 282: "The state is only an inferior court, receiving its authority from the church, and liable to have its decrees reversed on appeal." In other words, the state derives its just powers from the church and *not* from the consent of the governed. Is there any conflict here? Be careful how you answer, or Bishop Keane will have an opprobrious name for you.

Apropos with these sentiments are the decrees of Pope Pius IX., declaring null and void the laws of Mexico in 1856, the laws of New Grenada in 1863, the laws of Sardinia, of Spain and of Piedmont in 1855, and the laws of Austria in 1862; and the decree of Pope Leo XII., in 1886 in these words: "The judicial functions of the church must refuse obdience to the state and to the laws of the country which are in contradiction with Rome's precepts."

What was the character of the laws that the Pope declared to be null and void in the several countries

named? Indeed, in every case those laws are essential parts of the American Constitution. We quote from "Romanism and the Republic:" "In 1855 Spain had passed a law which permitted the toleration of non-Roman worship; this the Pope declared to be 'abrogated, totally null, and without effect.' In December, 1862, Austria established laws allowing freedom of opinion, of the press, of belief, of conscience, of education etc., and these he declared 'abominable' laws, which 'have been, and shall be totally void and without force whatever.' In almost identical phraseology the Pope condemned the laws of Sardinia and of Mexico, which countries had established freedom of worship, etc.

"The government of New Grenada had established freedom of worship among other things, and he declared these acts to be utterly unjust and impious, and the whole null and void in the future and in the past."

We should like to ask the reader what he would think, were the Pope to send his allocutions to the United States, pronouncing null and void *our* laws? That he may yet do so, is not at all improbable; still, if the laws are gradually altered to conform to his wishes, he will not be obliged to pass his denunciatory decrees against them.

Our United States Constitution says: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free use thereof, or abridging the freedom of speech or of the press." But the Roman Catholic Church says: "The Roman

Catholic religion, with all its rights, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted." (Allocution of Pope Pius IX., Sept., 1857, to a consistory of cardinals.)

"In the year 1875, Hon. James G. Blaine presented in the House of Representatives a constitutional amendment, which reads as follows: 'No state shall make any law representing an establishment of religion, or prohibiting the free exercise thereof; and no money raised by school taxation in any state, for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money so raised, or land so devoted, be divided among religious sects or denominations.'

"This Amendment was recommended by President Grant; it was indorsed by the National Republican Convention, held at Cincinnati June 15, 1876; and by the National Democratic Convention at St. Louis, two weeks later.

"When it came up for action in the House, a clause was added by the judiciary committee, touching the power of congress, and then it passed by the extraordinary vote of 180 to 7. This was on the 4th of August, 1876.

"But in the Senate, the bill, after further amendment, was lost by a vote of 28 to 16, wanting a majority of two-thirds.

"It was stated in the Senate by Senator Blair, as a

matter of history, on the 15th of February, 1888, that the defeat of this amendment was brought about by the Jesuits." (From "Two Sides of the School Question.")

In the face of all the damaging facts that can be told about Romanism, Romanists will always persist in calling those facts "Protestant lies;" and those who expose them, "liars" and "bigots." But then, we can well account for that when we know that their denials and denunciations are based upon their own peculiar *definitions of words*, as well as upon the license that their church gives them to equivocate, to falsify, to deceive, to swear falsely, etc. They call Father Chiniquy an old liar; not because he speaks untruths, but because he hurts their corrupt, impure, unclean church. They never essay to disprove his statements, although he has had a standing challenge for many years for them to do so. They know, as well as he, that he is telling only God's truth about their system, their history, their hierarchy and the *purpose* of the Church of Rome in the United States.

CHAPTER IX.

THE DECLINE OF THE AMERICAN REPUBLIC. ROME'S OPPORTUNITY. "WHAT ARE WE GOING TO DO ABOUT IT?"

With this chapter will close the first part of this book. With Part II., the author has had nothing to do but to copy, almost word for word, the written sentiments of others. These quotations and reprints are, however, so intimately connected with the thought of the author that they can well be added to his own work to assist in emphasizing the warning already given of "The Coming American Civil War."

But now, again, we think we hear the reader saying: "*Well, what are we going to do about it?*" You say that it will be death to oppose Romanism and death to allow it to progress unrestrained. What would you propose doing? You try to frighten us into believing that Roman aggression is gradually, but as certainly, squeezing the very life out of the American people, and then you turn about and assure us that if we rise up and oppose this process of strangulation we will as surely meet our death, and much more quickly. We don't see, according to your statements, providing they be true, (which we don't believe, by the way,) that we can do anything to help ourselves in the matter. Now tell us, if you can, how you would propose to get us out of the trap—that is, if you have any method or any theory

on the subject. If you have not, why do you write and publish such a work? Indeed, if you can show no remedy for the terrible ills about to befall us, ills that you paint in such ghastly colors, why torture our minds with the anticipation of the inevitable woes to come by reciting an inventory of them? 'Sufficient for the day is the evil thereof.' "

Now, reader, in reply to these self-imposed questions—imagining them to come from you—we will say, in the first place, that we would not wish to prevent the death of any living man. We would, however, like to express our disapproval of being *legislated* out of existence. It *will be* death, to many of us, to oppose, and death to surrender,—violent death, too, in many cases,—and then, of course, we shall all have to give up our lives in the end in any event. We must all die, but through our death should a new, a young, a rising generation be preserved, we would not *help ourselves* so much as *posterity*. Let us not die like *dogs*. Let us die like heroes. Let us not throw our lives away, but let us earn, through their sacrifice, an equivalent for them. Let us not "throw up our hands" *empty*; but let us use them in the defense of our homes, even unto death; and let a strong, a vigorous posterity be the price or reward of our sacrifice.

The life of a nation does not depend altogether upon the well being of the present generation. If we all could be assured peace and plenty, comforts and luxuries, our nation would be short lived indeed; there would be no need of an *external foe* to exter-

minate the American people. We would simply go out, would cease to exist. The continued life of any nation depends very largely upon the character of the *rising generation*. Now, then, 'don't you see what we are getting at? If we are apathetic and indifferent to our own *best* interests (we don't mean personal comforts) it is because we are *bred* to be so; and if our children follow directly in our footsteps—only quite a distance behind—they will do so because they are being brought up in that *way*. If a race deteriorates, it is because no effort is made to maintain the strong qualities of the *stock*; and so, if the American people are so weak that they cannot, or will not defend themselves against a foe that they out-number six to one, it is because several most important branches of true education have been criminally neglected, if not altogether ignored. In the second place, we will say that we cannot, and we would not if we could, show a plan of *easy escape* from the threatening convulsion. A freedom and a prosperity which are not worth the endeavor to preserve, by "vigilance," by labor and sacrifice, are not worth having; and a people that will not labor and sacrifice for the land they profess to love, a land bought with the life blood of their forefathers, can hardly deserve to enjoy the blessings of liberty.

We freely grant that we are in a trap, and in a bad trap too, for only fifty-four millions of us are surrounded and intimidated by nine millions. "What *are* we going to do about it?"

Reader, before telling you what we would propose

be done in the matter, we want to ask your indulgence for a short time longer, and until we deliver ourself of an essay upon the *causes* which have led to the present deplorable state of affairs in the United States. We have arrived at this state of apathy and indifference to Roman aggressiveness by our *manner of living*,—extending through many years. And now, what that manner of living is, and has been, will be first considered; while how, in the author's opinion, it *might* be abolished, and another and better one substituted,—and so a *remedy* employed, for the salvation of this people and this government,—will be discussed later on.

Dear reader, we truly and sincerely believe—as truly and sincerely as we believe that we exist—that there are forces at work, vigorously at work to-day that are tending to destroy the American nation; tending to bring this republic, with all its glorious institutions, to destruction, to utter annihilation. And all because the American people, the great, grand American people, with their superb government, bequeathed by such noble ancestors, are resting on their laurels, and are growing indifferent to the great principles laid down and followed by those ancestors, of morality, of patriotism, of education, of economy, of frugality and thrift, and of the domestic relations; and are almost exclusively engaged in devoting their time and energies to the accumulation of wealth and to the amusement of spending it. And we believe, also, that unless a change comes about very soon, the

power to recuperate and to thrive again as in the past, will be forever lost to this nation.

Such a change, if it come, must be a true reform and a lasting one, it must be wide-spread, it must be universal. To suppose, however, that we can, at one bound, return to the desirable condition of our forefathers, is an idle, silly thought, indeed. As it has taken several generations to produce the present deteriorated American stock, so will it require just so many generations for the stock to recuperate its lost virtues, provided that a return to simplicity in living, to frugality and thrift *be begun now*.

Now, the destructive forces that are at work upon this people are of two kinds: those attacking us within, and those attacking us from without. We have already considered the chief external enemy, "Romanism," and other external impediments to our national welfare will be spoken of later on in this chapter; so let us now consider those internal. The internal destructive forces that are tending to disintegrate this nation are various and numerous. They may be compared to mildew, to rust, to rot or to fermentation through stagnation. They are the outcome of inaction, indifference, indulgence, license, willful neglect, and criminal surrender. They derive morbidic malady from the inherent weaknesses of humanity, or from its inherent indisposition to protect itself.

And, now, what are the results? One of the principal results is, that the multiplication of Americans is decidedly on a diminishing scale;

that the ratio of Americans to the whole population is constantly decreasing; and that the tendency among American families is to *extinction*.

On the other hand, foreign-born peoples, settling among us, multiply rapidly; so rapidly, indeed, that in many parts of the country their immediate descendants so greatly out-number the descendants of Americans, that the latter, with their language, their customs, their traditions, etc., are overwhelmed, eclipsed, and entirely lost sight of.

Another result is, that Americans of the present day lack the physical vigor, the endurance, and the good health of their forefathers, and that their foreign neighbors who are supplanting them, possess.

Yes, we have abundant reasons for believing that the ratio of ultra, pure Americans to the whole population, is constantly diminishing; that the physical condition of the American people is becoming weaker and weaker; that the general health of Americans, and especially of American women, is on the decline; that nervous disorders, and insanity are on the increase; and that, therefore, *the ability of the American people to perpetuate their race is truly a failing art.*

Let us give a single illustration in passing. A friend, a man sixty-five years old, tells the following facts in connection with his family history.

He is of German descent, both of his parents coming from Mecklinburg, near Stettin, and settling in New England.

His father was one of a family of nineteen child-

ren, fourteen of whom grew up to manhood and womanhood, married, and had families. Our friend was the youngest of a family of twelve children, ten of whom grew to maturity. He with three others were American-born, and four came with their parents in the emigrant ship from Fatherland. The two older ones that remained behind, were grown-up boys, and were retained as soldiers in the German army. Our friend married early in life. He married an American woman, and they came West and settled in Minnesota.

Now, his father had been a farmer both in Germany and in New England; and he himself had spent all his early life in assisting his father in his labors to make a livelihood out of the soil. It was thus that he acquired a strong frame, good health, and a cheerful disposition.

His wife was a strong, healthy woman, and it would seem that their descendants ought to inherit strength and health with any kind of a chance in life. Well, our friend and family came to Minnesota to make their home. His business, at first, was that of a country storekeeper; and later he was owner and manager of an extensive mercantile business in one of Minnesota's largest cities.

Their family consisted of two sons and two daughters, all of whom lived and grew to maturity. One son (now a widower) had married an American woman and had begotten one child, a sickly, weakly boy. The other son was still single, and the probabilities were that he would always remain so. He could not

afford to marry, although forty years old. Both were bookkeepers. The daughters both were married, and both were childless.

Now then, what is the probable fate of this branch of a once sturdy prolific family? Would it not be an abuse of language for any of those four men and women to talk about their *descendants*? What a responsibility, indeed, that puny, sickly boy must bear in supporting and sustaining his family's share of American institutions. What a gallant *soldier* he would make, would he not? Imagine him marching a *whole day*, then sleeping on the ground, and then *fighting*. What a burlesque. Indeed, he is a type of humanity that is coming to be very common among Americans to-day. Is it not so? You can not truthfully deny it. He will have few *descendants*.

Now, let us try to ascertain the immediate causes of these conditions, and to seek a remedy therefor. Why this declining health and strength, this diminishing rate of increase, this degeneracy, and this tendency to extinction among American families?

In the first place, Americans generally, in this day and generation, particularly in the cities, *shun manual labor*. They shun it, and their children learn to shun it from force of example as well as from force of habit. Americans living in cities shun it, while those living in the country sigh for city life with its attractions and advantages, and easy occupations,—as they fancy,—and their children are cheered with the prospect of soon making the desired change.

Wealth and elegant ease are the objects for which Americans strive, too often at the expense of true comfort and real happiness; and the shortest route is the one sought, almost invariably. Americans avoid occupations to which the terms *work*, *toil*, *labor* are applied, and in which working clothes are worn. They much prefer to accept positions on a *salary*, to working for a living at *wages*. And this is not all; Americans are disposed to show contempt for those less fortunate than themselves, those who are obliged to *work*; thus creating a wide breach between them. These facts are very well known to employers of men and boys in mills, factories, foundries and shops, as operatives, mechanics, moulders, machinists, engineers, helpers, etc., and to those who engage boys as apprentices in the different trades; and so, they, as a rule, give preference to those of foreign birth or extraction.

The situation is also well understood by the employes; and they seek to prevent Americans and American boys from obtaining situations in the mechanical arts; and to "get them out of their job," when employed, by means insidious and dishonest. They will even, in some instances, go so far as to *strike* to have certain ones discharged, and thus prevented from making an honest living or learning how to do so.* So here again do we find a force

* A few years ago, in Minneapolis, Minn., in one of the large factories employing several hundred men and boys, five carvers—every one of them a foreigner—threw down their tools one day and absolutely refused to resume work unless the company would first discharge their two carvers' apprentice boys. These

assisting in working the destruction of American descendants.

The young man of American parentage, graduating from the high-school, to-day, does not intend to farm it for a living; neither would he care to be a blacksmith, a carpenter, an engineer or a stonemason under any circumstances. He is an ambitious boy, which, of course, he should be to ever amount to anything, but these callings are beneath his ambition; and besides this, he wants to work with clean hands, be dressed in fine clothes, and wear a high-standing collar.

With all his education he has never learned to know that there is true dignity in any honest labor, and that it is also often a stepping-stone to greater things not otherwise attainable. He has entirely

boys—who were of American parentage—had been students in the manual training department of the Minnesota State University, and, if we mistake not, they were graduates, as well. They had made a specialty of wood carving, intending to become thorough masters of the art and to follow the trade for a livelihood. They had shown proficiency and ingenuity as students, and now they wished to have an opportunity, at small wages, of applying themselves at practical work. The regular carvers were receiving as wages three dollars per diem; the boys, one dollar each. Well, as previously stated, the carvers struck to have the boys discharged. To be sure it was a great inconvenience to the company to have their carving department closed, even for a single day. To their honor, however, be it said that they told the foreign-born, impudent, dictating, striking carvers, to “gather up their tools and *get out*, and to not come back again;” and that the boys were promoted at once with advanced wages, and bright prospects for greater things in the future. We give this story as a notable exception to the general rule of discrimination against American boys in the trades.

forgotten what he learned in his history about the great men of this and former generations in America; that nearly all were once farmer boys, or mechanics' or other apprentices, who gained their education through *difficulties*; and that while their brains were being filled with knowledge, their bodies were developing strength, powers of endurance, and robust health, all of which were found to be indispensable later in life to help sustain the weight of years, of fatigue, and even of intense mental strain or excitement. No, he will not learn a trade and follow it, earn wages, and carry his dinner, as his father once did. He aspires to have what he considers *higher* occupation, notwithstanding the fact that the field of genteel employment is pretty fully occupied, and that unless he have special aptitude for the professions or for mercantile pursuits, he can never rise above the mediocre.

He would marry, (and he should do so, and that early in life, too,) but he must wait many years and until he can afford to support a wife in the *style* he would like and that she has been used to. This time comes to but few, comparatively, while of those who see that time, many live for style alone.

The young American woman entering society, how is it with her? As a rule, does she contemplate doing her full share of this world's work and assuming her share of its responsibilities? Would she welcome *domestic* responsibilities with all that those words imply? What is her aim in life, what her tastes, her aspirations?

Now, we shall allow you to answer these questions yourself. Does she contemplate doing as her mother has done before her, under any combination of circumstances, or as her mother's mother, or as any one else's mother's mother has done?

If she be a country girl, does she not sigh for city life, and does she not declare her intention of going into the city to live? If she be a city girl does she not employ much of her time about *amateur art*, and but little or none of it about household duties?

When she marries and people ask "did she do well?" what is meant by the question? Is it not meant—has she married a man who has wealth and position, and the disposition to gratify her tastes and ambitions, and who can afford to have her relieved of all or the greater part of the tiresome routine of domestic duties and responsibilities? Does she not expect to employ one or two servants? Do people often ask if *he* did well?

Her grandmother was the mother of—say twelve children. She was, probably, a farmer's wife. She, and all the family, had their part to do in the carrying on of a large farm. She was a fine cook and a famous butter-maker. She sewed and knit and spun. She could milk cows and kill chickens, and she often did so. She could wash and iron and sweep. She could walk three miles without exhaustion. She dressed plainly, and she wore thick shoes.

This woman was an educated woman, but not a *cultured* woman as the word is understood in this day.

Now then, how does her descendant aforesaid, of the third generation, propose to spend *her* life and the money that has been earned and saved for her? Would she, or could she do a single thing that her grandmother was accustomed to do? What has "*culture*" done for her, and what is it doing? What are her habits of dress, of eating and drinking, of exercise, of sleep?

Is it not true that this modern, American—and we will add city—woman dreads physical exertion? Dreads anything and everything that may be defined as work? Is it not true that above all things in this world, she fears and dreads—maternity? Dreads it more than any disease? and yet it is not a disease. Is it not shunned and *avoided*? Maternity, the most glorious, the most blessed state of being in natural woman.

Another thing. Is it not reasonable to suppose that children brought into this world under such unfavorable conditions, should be weakly, puny, rickety, deficient?

In this day and age servants are made to feel that their life of service is somewhat degrading, and without dignity. Domestic are treated as a sort of inferior animal, which treatment is readily taken up and practiced by the children in the household by force of example. For this reason alone thousands of worthy Americans, we will say American girls, intelligent, industrious and respectable, are, through self-respect, prevented from engaging in domestic service; choosing rather to freeze and starve on a miserable pit-

tance for wages, than to live in comparative bodily comfort as *hired girls* with the stigma of that title hanging over them; shunned by their equals, and even their inferiors, and despised by their superiors.

It was not so in old New England a few generations ago. All *worked* in those days, and the servant was worthy of respect as well as of his hire. It was a very common thing then for a young man to marry the girl who had been employed in his own home for years as a domestic. She was his equal in every respect, and well qualified to make a good and affectionate wife and mother.

Now, we must all confess that a certain amount of physical exercise is essential to well-being, and that manual labor in some form, which is physical exercise, is conducive to well-being as well as to physical strength and endurance; that men and women with strong healthy constitutions, capable of physical endurance, of fatigue *without distress*, are so, as a rule, in consequence of the nature of their daily avocations; and that they are more likely to beget strong healthy children, and more numerous, than those with constitutions that are either weakly or diseased.

We must also allow, that indoor, sedentary life tends to physical inaction, and that physical inaction results, in many instances, in physical weakness; that weak constitutions are a prey to disease; that those with weak constitutions, as a rule, beget delicate offspring, and that, in any event, small families are the rule rather than large ones.

Another thing: As Americans seek genteel oc-

cupations, and as the field in this direction is comparatively limited in extent, competition is necessarily strong, and compensation small or uncertain; consequently vast numbers of young men, feeling themselves unable to marry and support a wife on a meagre salary, remain single all through their early manhood and often through their whole life.

So here again do we find extinction threatening families among Americans.

Yes, Americans shun manual labor, physical exercise that all should employ to some extent, so that bone and muscle and sinew may be formed, and health and vigor developed and maintained, and also transmitted to progeny.

Americans shun manual labor, leaving it for the Germans and Irish and Swedes, the French and Italians to do. This is one cause of degeneracy. Another cause is the use of much rich, luscious, over-stimulating, irritating food and narcotic drinks; and that too, oftentimes, at most unseasonable hours; but the most pernicious practice of all, in this connection, is feeding young children on dietetic abominations.

The American people are the most extravagant people in the world in the matter of their diet, to say nothing of the vast quantities of food that is wasted.* Pie and cake, preserves, spiced meats,

* It is estimated that the average American family of four (or three with a servant) will waste enough good, wholesome food to supply the wants of an ordinary adult; while many Americans will always take upon their plates—to muss over before being thrown away—twice as much food as they can possibly eat.

high-seasoned dishes, strong tea and coffee, are consumed daily by men, women and children alike, without regard to consequences, immediate or remote.

It may be argued that the laboring Germans are great coffee-drinkers as well as beer-drinkers and smokers of tobacco, and that they live and thrive well under the use of those narcotics and stimulants. To this it may be answered that they live and thrive well in *spite* of these facts, and not *because* of them; but because of the hard work which they endure which toughens their bodies to that degree that they more easily withstand the attacks of narcotics and intoxicants than Americans, who do not labor.

The food of all laboring people is plain, and this, with their bodily exercise, keeps their digestive organs in order, so that their systems throw off the ill effects of the use of coffee and tobacco.

With the Germans in Germany, the diet of all, rich and poor, high and low, is plain, indeed, in comparison with the diet of Americans in similar circumstances; and when physical exercise is considered, all the men—all without exception, even to the king's sons—are compelled to serve as soldiers for several years, performing labors that are arduous in the drill and routine of their daily military life.

Especially is this true of Americans who board at hotels. They seem to desire to *use up* as much food as their money will pay for. Well-bred foreigners never do this. We have frequently noticed English people at hotels and in dining cars ordering only what they wished to eat, and leaving an empty plate when they arose from the table.

And so, rugged health, powerful physique, powers of endurance and ability to withstand fatigue, heat and cold and disease, are developed, promoted and maintained.

Passing over the host of common disorders in the human system resulting from an outrageous mode of living, we will merely refer to one or two effects, and then pass on.

The passions are prematurely aroused in the young and unduly excited in all; the nervous system is deranged, the physique weakened,—its powers becoming stagnant at the very period in life when they should be in their fullest vigor.

Such people flash quickly, and go out soon after. They are imbecile at thirty, old at forty and toothless at fifty. They are full of aches and pains and complaints. Happy old age is, to them, a poem of a past generation.

Another cause is the keeping of unseasonable hours; turning night into day, and day into night. How common this is, but this evil habit is not a circumstance in comparison with the evils of improper diet with lack of exercise.

Another cause is the folly of dress of American women. It is entirely unnecessary to dwell on this subject. We all know the ruinous effects on the health of women that the wearing of belts, corsets, and high-heeled, thin-soled shoes entails; and yet, the practice is persisted in year after year. American women who follow these absurd fashions cannot walk any distance without feeling exhausted;

they cannot work right hard half a day without having to take to their beds for it. They cannot endure any fatigue without distress. They dread approaching maternity, and no wonder at all, for the suffering endured in the ordeal and for weeks, and often months afterwards, is as horrible as it is unnatural.* Folly in dress, together with idleness and the practice of eating luscious food and drinking stimulants, is wrecking the health and happiness of thousands of American women to-day; and the multitudinous ills, that follow to curse them and their children, are doing the work of destruction and of extinction of the race.

The children that are brought into this world under such conditions, what prospect have they before them for health and longevity? Are those prospects improved in their career through infancy, childhood and youth? Look and see how they are dressed. Their mothers say that they look "as pretty as a doll," in their spotless dresses, pink ribbons and tiny blue shoes, and their mothers are proud of the resemblance,—although the compliment really applies to the clothes.

When the children grow to be old enough to eat

* "It is not only those that are born in and surrounded by circumstances of poverty and degradation that dread and *avoid* maternity; but also, and to a *greater* degree, are they to be found amongst that class of American women—too common alas!—whose love of dress and finery, frivolity and excitement, are the natural result of a stifling of the God-given instincts of motherhood. They are not, nor do they wish to be, and, furthermore, they are absolutely *determined that they shall not be—mothers.*" (Anonymous.)

substantial food, they are allowed candies, and *angel's food*, and mince pie, and coffee and other abominations.

They are allowed to sit up late at night, and to lie in bed long in the morning, and they are waited upon, and humored, and babied long after they reach their teens. (Great soldiers they will make when they become old enough to be men.)

Our observation has been that American children, born and brought up under these conditions, are not only frail, weakly and nervous, but are also petulant, disrespectful, and disobedient. We had a most excellent opportunity, as a boy, of observing the habits of life in children born of American parents, and of contrasting them with those of little German boys and girls; and we have noticed the different effects of the different methods of bringing up, both at that time and since, in their career through life. Where in the former case the children were fed on sweets and condiments, were fancifully dressed and were allowed all their spare time for amusement and mischief; while in the latter, rye bread—often without butter—was the chief diet, with coffee-cake as a luxury, plain, coarse clothes were worn, and work, right down *work* was required after school, Saturdays and vacations.

We have noticed at school, that the strongest boy in his class, or of his age, was always a little German boy, he being able to easily handle two Yankee boys of the same age. We have seen four or five

stout little "Dutchies," as they were called, drive before them twenty little Yankees at snow-balling. And it has been our observation that the "Dutchies" were more punctual, more regular in attendance at school, more obedient and respectful to both parents and teachers than the Yankees were.

We have followed many boys in their career through life. The German boys grew up to be strong, healthy, useful men, in nearly every case, and all followed a trade or profession. Some learned to be farmers, some carpenters, some masons, some moulders, etc.; and they are now following those trades or else they have stepped up to be contractors, builders, or iron founders, etc.; others have become teachers, doctors, lawyers, merchants, etc., but nearly all, whether laborers, artisans, or artists, have got married and *have families*, which they are bringing up in habits of industry, frugality and economy. (There is no telling, however, how the following generation will prosper.) A few, to be sure, turned out badly, and one or two died a disreputable death.

How have the American boys turned out? We must confess that they have not averaged nearly as well; for while a few have acquired true honor and fame, many have lived to say, and truthfully, "Life is a failure!" "Marriage is a dismal failure!" "I, as a man, as a citizen, as a Christian, am a total failure!" We have seen an American boy grow to be seventeen years old and then commit suicide because he had "nothing in the world to live for." Brought up in the

lap of luxury, with nothing to do, nothing to strive for, no object in life, he soon tired of cigarettes and billiards, and in a fit of despondency,—shot himself. Two others that we knew did the same thing, but not so young.

We have yet to hear of any of our German former schoolmates or playmates shooting themselves.

Again, of the Americans, some are married but many are yet single, and so many have married and been divorced. Oh, it is sad. They could not keep up a certain style, or they would not let spirits alone, or for some reason or other their homes were wrecked. It is humiliating for an American citizen, to acknowledge these things, but the truth must be told.

American boys of the olden time were a different set of beings, so to speak. Old men, now 80 years of age, went barefooted and hatless when they were boys, and so they became hardened and toughened against sun, and wind, heat and cold. They did not take cold and cough every time that the wind changed, or that it rained. They were up with the sun and with the sun to bed. Their diet was plain and simple. They had their daily work to perform as a matter of course, and not of *favor*; and play with them was a luxury to be indulged in ordinally and on proper occasions. Truancy, disrespect, untruthfulness, dishonesty, were severely reprimanded and punished, and never passed over or apologized for by their parents, or justified by either one of them against the other parent.*

* We have seen a parent take the side of a child—that needed a good spanking—against the other parent, and that, too, in the presence of the child; and we know of several parents that deny their *other halves* the right to even correct their willful, wayward offspring.

As to the use of alcoholic stimulants, opium and tobacco, the practice is killing off the American people very fast, indeed. To be sure, people of all nationalities are cursed with these evils, more or less, but the other conditions mentioned, prevailing so largely among Americans, do not exist with them to any thing like the same degree.

They are better able to throw off the evil effects of these poisons than are Americans, for the reason that their systems are not so sadly impaired by idleness, high living, folly in dress and *prevented maternity*.

Another thing: These evil practices do not injure only those who indulge in them. The children (that survive) have visited upon them a long list of bodily and mental disorders, as a heritage of misery, on account of their parents' sins. Dissolute habits of parents entail chronic disorders, often incurable, upon their unfortunate offspring.

There is another sad cause of degeneracy, and this cause depends upon the others for its existence; truly one evil breeds another, and all are blood relations. We refer to divorce. So many people in this day and generation are guided almost wholly by mercenary motives; they are so guided when they enter matrimony. Marriage is regarded as a business expediency or a social opportunity, rather than the sacred relation that it should be.

The *true* objects of marriage are often lost sight of, and in some instances are never dreamed of; consequently, the tie does not bind very strongly,

and it is easily severed. Love of self, love of adulation, love of dress and of display, love of idleness, love of high living, love of alcohol and tobacco, have crowded out and destroyed love of God, of home, of parent, and of child.

When the unworthy love upon which the union was based is suddenly disturbed and antagonized,—the healing balm of *true* love being wanting,—dissolution, disruption follows.

What can be the ultimate result of the operation of the aforementioned forces upon the American people? *Extinction, annihilation*, without a question. The distinctively American people are *dying out*. Do you deny it? If you do, you cannot be a close observer. Our observation has been that families among Americans are becoming smaller and smaller as one generation follows another; that the strength and health of Americans is on the decline; and that, one after another, American families go out of existence. Now, how is it with Roman Catholics? We tell you that our observation has been, all our life, that Romanists, as a rule, have families, and that *large* families are common among them;—and we mean by large families, a number not less than eight children;—that Americans with four children consider their families to be large,—they tell us so,—and that American families with *no children* at all are very common in all our cities.

After many conversations on that subject with all kinds of people, we can truly say that many Americans, Protestants, do not desire children; while all

Romanists that we have ever heard express any sentiment at all, say, "The more, the better." Romanists, we are free to believe, have in mind the duties and responsibilities of married life before they enter into it. Protestants, too often, do not. Just think how many marriages among Protestants are ill-mated and unhappy ones, the proof being in the great number of divorces sought for and obtained for all kinds of reasons and on all kinds of pretexts; the favorite plea being "cruel and inhuman treatment." This charge often covers a multitude of sins, both real and imaginary.

Romanists hope and expect to have families when they marry; they tell us so, and we believe them. We believe, also, from reading Roman Catholic authorities of a very high order, that it is considered by them to be a very great sin to in any way whatever interfere with the operations of nature in married life, (we hope that you know what we mean.) A great deal more might be said in this connection, but justice cannot be done the subject within the scope of this discourse, so we pass on, merely stopping to make the assertion that any average Roman Catholic girl, eighteen to twenty years old, contemplating marriage, who has gone to church regularly for a year or more previously, is well fitted to become a wife and a mother.

The great mass of Roman Catholics are poor people, consequently they have to toil, both men and women. They are obliged to labor every day, and thus they build up strong constitutions, consti-

tutions of bone and sinew and muscle. Their diet is plain, necessarily so, for the reason that they cannot afford high living. It is true that intoxicating drinks are indulged in to excess among them, but it is also true that their constitutions withstand the ordeal; while with intemperate Protestant Americans who do not toil, and who live on rich diet, they find their graves very early in life. So, also, the use of strong coffee and of tobacco has not so injurious an effect upon them; while upon Americans they produce a great host of disorders of the vascular, muscular and nervous systems, to say nothing of making their offspring frail, puny, rickety, imbecile.

All Romanists in America are not poor people, although the great majority are. A great deal of the wealth of the country is in the possession of individual Romanists, to say nothing of the vast wealth of great corporations that is controlled by them. These individuals and these corporations, so controlled, engage men of the *Roman faith* as employes, in preference to Protestants, and naturally enough; and Protestants are often, and apostates are always, if possible, thrown out of their jobs to give place to Romanists.

What are the consequences? One consequence is that Romanists, being thus provided with ready means of subsistence,—being preferred to Protestants among Romanists, and having equal opportunities with Protestants among Protestants,—have a better prospect for obtaining employment and

earning money than Protestants; and so their confidence in being able to make a livelihood is stronger, and one of the principal impediments to marrying and bringing up a family is removed. How many men there are, indeed, who would marry if they only had a good, steady situation, with fair wages. They are generally Americans and nearly always Protestants;—in this western country, at all events. They are less certain of employment than are Romanists; consequently, they are less likely to marry and have homes. And yet, Americans will talk of their descendants. They will say that we are a nation of sixty-three millions of people, of which the Romanists number but nine millions, and that, therefore, we have nothing to fear from them, etc. They are utterly blind to the facts just set forth, utterly blind to the fact that Romanists, by immigration and propagation, are increasing in numbers so fast that before long they will number one-third of the population.

Foreign immigration is one of the baneful *external* influences against which we have to contend. Under certain circumstances, conditions and limitations, foreign immigration would not be undesirable. But it is, and has been, unwisely and foolishly, allowed to extend to a dangerous degree, so that the immigrant, instead of becoming assimilated by the Republic and transformed into a true American citizen in every sense of the word, has used his power in numbers to thwart the very intentions of a Republican government. “As the deposits carried

down the Nile are left on the banks to enrich the soil after the sun has done its work, so the numbers dumped upon our shores by the tide of immigration will become useful to us only after they have been subjected to Americanizing influences." (Dr. Bolton.)

The immigrant may also be compared to a kind of weed which, under careful cultivation and fertilization, becomes, in the course of time, a very valuable plant and vegetable; but if allowed to settle down in its wild state, in immense numbers upon a field of wheat, and allowed to multiply unrestrained, it will smother and choke out the wheat; especially if the latter be thin and in not very healthy condition.

"We, of course, are the wheat, and we are in danger, in great danger, of being choked out by these foreign weeds that take root so readily, that multiply so rapidly, that grow so rank, and that are so tenacious of life.

These same foreign weeds, taken early in hand, and tamed, properly cultivated and crossed, are transformed into first-quality American grain in two or three generations.*

Another force, that of the liquor interest in the United States, is tremendous and terrible in its destructiveness. This ugly parasite, with abso-

* But, then, in too many instances, they will begin to deteriorate, and their downward course will be rapid and deplorable. Modern American *culture* will work their final extermination, and their places will be filled by those freshly arrived from Europe and Asia.

lutely no redeeming quality whatever, lives and thrives upon the nation's industries, sucking their very life-blood. What a foul disgrace and stain upon our civilization.

Anarchism is another baneful influence, but much less to be feared as it has no cohesiveness. To the shame of the American people, however, it is permitted to plant itself in their midst, and to exhale its poisonous aroma all around.

And now, to sum up, we are forced to the conclusion that we American people, the genuine, true blue, original Yankees, are destroying ourselves, and allowing ourselves to be destroyed, along with our institutions, and are inviting foreign peoples to come here to succeed and to supplant us. Foreign peoples, with their strange language, ancient ideas, and antiquated customs; foreign peoples, many of whom never surrender their highest allegiance to a monarch, an autocrat, a pontiff, also foreign, and hostile to our most sacred traditions as well. All this, not because of our inability to check this tide of immigration, and this tendency to annihilation, not at all; but because of our general apathy, indifference, cupidity, intemperance, disregard of the laws of health, disinclination to the assumption of domestic responsibilities, hatred of honest manual labor, and contempt for those who engage in it; because we permit, and, to our shame, often encourage this state of affairs in order to profit to the extent of a few dollars that will purchase temporary worldly wealth, false honor and questionable distinction. We make

laws prohibiting the sale of intoxicating drinks on Sunday, but do not enforce them; we don't want to offend the saloonkeepers and their patrons; (mostly foreigners and Roman Catholics, as well.) We encourage anarchism by our indifferentism. We allow the "Roman anaconda" to gradually wind its slimy folds about our public school system with the evident and expressed intention of strangling and then swallowing it, being calmed and soothed by the soft, oily language of a wily priest of Rome, who assures us that he is "the friend and advocate of the state school."

We are turned out of public office and out of the public schools; and any feeble remonstrance that we make against these hostile demonstrations, are fiercely denounced as "bigotry" by the papal gang,—which sentiment is echoed by the Protestant lackeys, apologists, and toe-kissers, (metaphorically speaking,)—until we are content to subside, and let Rome have her way. We are wheedled into sending our daughters to convent schools for their education, and are then robbed of them by wicked priests of Rome, who defile them, and cause them to be shut up in dismal cells for the remainder of their lives, victims of priestly lust, *for the glory of God(?)*

We denounce the abortionist as a criminal, (when he is found out in having caused the death of a patient,) and yet we encourage him in his crime by allowing our wives and daughters to become his victims.*

* We know of a respectable physician (so called) living and practicing not over one hundred miles from Minneapolis, who

This is a terrible charge, but it is also a terrible fact. *We know what we are talking about* when we say that abortion is the great crime of the *distinctively American* people to-day. We are accessories in that crime when we permit our wives and daughters to undergo an "operation" in which maternity is robbed of its fruit, and this we are doing all the time, in all the large cities and towns of the country. The baneful effects of this practice upon a people are incalculable, but the ultimate result will be, if persisted in, extinction.

We see papists forming companies of armed men and parading the streets in our cities. We witness assaults upon American citizens who try to inform the people what is constantly going on in antagonism to all our sacred institutions; but we are *afraid* to say anything, much less *do* anything in their defense. All these terrible evils we allow to exist, and grow, and almost overwhelm us; but we do nothing to cure these evils.

And now, what are the remedies for this most discouraging state of affairs? "What are we going to do about it?" What should we do, what can we do, and *how* shall we go about it?

Here are the views of at least one American: "Let us band ourselves together while we are still in does a great business in making "examinations" of women that are in *delicate health*. He charges twenty-five dollars for the "examination"; and when the patient recovers consciousness she is told that nothing is necessary to be done, but that it will be "all right," and as she "would wish it to be;" and that all she need do is to rest and keep quiet for a while.

existence, still in the majority, and still in the possession of our own, for the purpose of defending our country, our honor, our lives, and our posterity, against our enemies, foreign and native, open and secret, external and internal." Then we shall be in a condition to *begin* to do something effective in the way of—of—reform,—in the *true* sense of the word. (We have learned to hate the sound of the word *reform*, as we have come to abhor the taste of molasses—by having it fed to us, when a child, *mixed with sulphur*.)

It will be necessary that every truly loyal American citizen prepare himself at once in such a way that in the possible event of an order coming from Rome of "hands up," every hand will indeed come up, *but not empty*. This is the first essential step, but it is not the only one to be taken. It is simply a preliminary, a precautionary one. *Let us not be the aggressors at arms*. Let us resort to arms only upon the possible "order" coming from Rome; which we doubt will ever be given under the aforementioned circumstances. Then let us proceed as patriots should, to *un-Romanize* the land by a gradual process extending through *a long series of years*. But *that* is not all. Let us put a stop, at once, to all foreign *pauper* immigration *forever*; and other foreign immigration for at least twenty years. Let every patriot vote at every election, municipal, state and national; and let him vote to "put only Americans on guard;" and by Americans, we do not mean "Yankees" only. The best, the

most loyal Americans we have are the *Protestant* Irish, Germans, and Swedes, who have taken the oath of allegiance to our government, and who support and defend our American institutions. *

Let us proceed to *enforce* all laws separating state and church interests. Let us exempt *no real estate from taxation*. Let us close all the nunneries, provide for all orphans and paupers at the public cost, and erect public hospitals in sufficient numbers for the accommodation of all.

Let us compel all of the young, the coming generation, the boys and girls of the United States, to learn to speak, read, and write our national language, whether attending public or private schools; and let us force unsectarianism in every public school in the land. Let us deny to any foreign-born person the right to hold any public office whatever, and let us apply the educational test to all candidates for office.

* During the controversy over the question of the nuns and the parish school buildings at Stillwater, Minn., a petition was circulated among the Protestants of that city for their signatures; a petition protesting against the further public use of the buildings, and the further following out of the "Stillwater Plan." To the shame of the American Yankees be it said, that of the one thousand two hundred or more names appended to that document, only about two hundred were theirs. Yankee merchants, tradesmen, mechanics, etc., were *afraid* to place their names upon the paper that set forth their true sentiments, and so they refused to do so. The German and Scandinavian-Americans showed more true patriotism than they. A German-American Lutheran minister secured more names than anyone else, and he worked, of course, among his own people. Stillwater is an American city, and the Protestants are largely in the majority; and yet Irish Roman Catholics rule there almost supreme.

Let us build numerous manual training schools, both for girls and for boys, and also technical institutes for more advanced pupils of both sexes,—all to be managed and taught by American-born, English-speaking teachers exclusively,—so that the true dignity of honest labor may be inculcated, upheld and maintained in the minds of the American youth. Teach the boys how to become farmers, carpenters, painters, moulders, machinists, millers, engineers, plumbers, etc., and not leave all these noble occupations for the foreign Germans, Swedes, Scotch, Irish, French, and Italians to follow. Teach the boys habits of industry, sobriety, frugality and economy. Advise them to marry early in life, choosing for their partners—*women*, women having similar tastes to their own, women with loving hearts and willing hands, and, above all, with proper motives in assuming the new relation. Instruct them in the art of bringing up families of strong, healthy, happy boys and girls, and of implanting in them the same industrious, frugal, temperate and economical habits that have characterized their own lives.

Now as to the girls. Let us raise up American daughters to be *women*, and not merely ladies. Teach them that they were made to be useful in this world, and instruct them how to become so. Insist upon their using plain diet, wearing proper clothing, taking plenty of exercise in the sun and air, and plenty of sleep, and that, too, at night. Impress upon their minds the solemnity and the sacredness of the marriage relation; that it is a mutual obliga-

tion, and that the responsibilities upon them, and upon both parents, are very great. Teach them how to be good and faithful wives and mothers; show them that their vocation as such is far above any other in this world.

And now, finally, let us in all young minds,—in boys and girls alike,—inculcate the principles of *simple religion* * and of morality; breed in them love of home, respect for the aged, and courtesy to all. Cultivate the sentiment of patriotism,—*love of country*,—and point out, and warn them against the deadly dangers to our land and our nation. Let us float the Star-Spangled Banner—and that *only*—from every public school building, and other public building, in the country; and let us inscribe everywhere this blessed motto: “God, our country and our flag.”

We most assuredly believe that the plan as here outlined, if followed out by the American people, will check us in our mad career, will reform and finally save us; and we believe that such a plan is the *only* one by which it can be done.

But we believe that what we shall do, as has been previously stated, is to allow Rome to continue in her course, until we think we can no longer endure her tyranny, then to rebel in a feeble, disorderly way against her and our government, (Romanized in every department,) and to be met by an immense, powerful and thoroughly organized and equipped armed

* Love of God and of man. Following the Golden Rule. Doing right for its own sake, and not for hope of reward or through fear of punishment.

host, which, upon the pretext of putting down rebellion, will begin the "holy" war of extermination of "traitors" and "heretics," and will prosecute that war until no one shall remain to question or oppose the Papal claim of the divine right to rule all nations and all peoples, both spiritually and temporally.

If it were possible that a copy of this book could be gotten into, and read by, every Protestant family in the land, the desired end might be attained, but such a hope is a forlorn one, indeed. And then, again, if such an event were realized, would the people act accordingly? There are serious doubts on *that* score.

The American people are like the man at the hotel, who, when awakened in the night by the cry of fire, turned over in bed and went to sleep again after assuring himself that the "walls were still cold." If he knew that there was dynamite stored in the cellar he wouldn't wait for the walls to become heated. So, also, if the American people could only know that they were picnicing "on a slumbering volcano," that is beginning to smoke and to tremble, they would not wait until the lava came streaming down its sides before they sought a place of safety. There are about 25 papers printed in the land which are making great and almost frantic efforts to command the attention of the people, and to warn them of their danger; and there are numerous ably-edited books and pamphlets published, giving the sorrowful experiences of those who have come out from that wicked institution of Romanism; and how in-

differently and ungratefully (seemingly) are those publications received. Why, then, should we *expect* that this little volume should accomplished what so many other and better productions have thus far failed to do?

No, we do not *expect* it, we only hope that such an event *might* come to pass. We do not expect to see this horrible religious war averted. It seems to us to be inevitable, and so—we must “let it come.”

The American people have grown to be so *weak* in body and in spirit, that they are afraid to exert any united effort against the specter of Romanism. When an individual, bolder and braver than the rest, comes out and exposes Rome’s purposes and Rome’s methods, he is at once set upon by a low-lived set of boorish, foul-mouthed, whiskey-soaked Roman Catholics, who threaten his life if they do not actually murder him; and the good Protestant people (?) shudder, and talk in whispers, and even toady to Rome by denouncing their benefactors. *Respectable* Roman Catholics (who, however, are ignorant of Romish theology, *i. e.* of the *secret* doctrines of the church) are often much better protectors of Rome-persecuted victims than are Protestants. Are we a nation of cowards, of invalids, of fools? If so, the sooner we are gotten out of the way, the better. Rome will take the contract of removing us, with pleasure. But what a pity for this country to be set back a century or two.

It will be Rome’s *opportunity* for repeating in the United States of America what she has accom-

plished so many times in the old world—the subversion of the government and the enslaving of the people.

Shall these things come to pass?

Time, only, will tell.

NOTE—On page 41, at the top of the page, we read the following sentence: "All unbelievers can write to the Custom House authorities at Peoria and prove the authenticity of this assertion." This sentence is misleading, and therefore, unfortunate. The rifles were not received through the Custom House, and so the "authorities" there have no *official* knowledge about them. The fact, however, that they were received, and exposed to the eyes of "heretics," is established beyond question.

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PART II.

CHAPTER I.

OATHS OF POPISH LEADERS. THE OATHS TAKEN BY ALL ROMISH PRIESTS, BISHOPS, CARDINALS AND JESUITS. THE CANON LAW AND THE SYLLABUS OF PIUS IX. THE CREED OF PIUS IV.

“Let every candid person ask himself if he believes the cardinals, bishops and priests of Rome, after taking the following oaths, as all of them do, can be good, loyal citizens of this government? Are they the proper persons to dictate laws for us, to manipulate and control elections? Who will say that, under them, is the safest and best place to place our children for instruction in educational and religious matters? Remember, that the priest’s oath binds the priest; the bishop is bound by the oath of both the priest and bishop, and the cardinal is bound by all three.” (“Patriotic American.”)

A PRIEST’S OATH.

“I, ———, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and the Sacred Host of Heaven, and to you,

my Lord, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general, and is the true and only head of the Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given to His Holiness by Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurpal and heretical, opposing the Sacred Mother, the Church of Rome.

"I do renounce and disown any allegiance as due to any Protestant king, prince or state, or obedience to any of their inferior officers. I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of His Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power, regal or otherwise. I do further promise and declare, that notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for

the propagation of the Mother church's interests, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most Reverend Lord and Bishop.

"All of which, I, ———, do swear by the blessed Trinity and blessed Sacrament which I am about to receive, to perform on my part to keep inviolably, and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my OATH.

"In testimony whereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further with my consecrated hand, in the presence of my Holy Bishop and all the priests who assist him in my ordination to the priesthood."
(Signature.)

THE BISHOP'S OATH.

"I, ———, elect of the ——— Diocese, from henceforward will be faithful and obedient to St. Peter, the Apostle, and to the Holy Roman Church, and to our Lord, the Holy Pope of Rome and to his successors, canonically entering; I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. The counsel with which they shall intrust me by themselves, their messengers or letters, I will not

knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter against all men. The Legate of the Apostolic See, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges, and authority of the Holy Roman Church, of our Lord the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any counsel, action or treaty, in which shall be plotted against our said Lord and Roman Church, anything to the hurt or prejudice of their persons, rights, honor, state or power; and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and, as soon as I can, I will signify it to our said Lord. The ordinances and mandates of the Pope, I will observe with all my might, and cause to be observed by others.

“Heretics, Schismatics and Rebels to our said Lord or his successors, I will to my utmost persecute and oppose.

“*‘Hereticos, schismaticos et rebelles eidem Domino nostro vel successoribus predictis pro posse persequar et oppugnabo.’*

“I will come to a Council when I am called; I will visit the threshold of the Apostles every three years, and give an account to our Lord of all my pastoral office and of all things belonging to my diocese to the discipline of my clergy and people. I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained

by a lawful impediment, I will perform the afore-said by any member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. The possessions belonging to my table, I will neither sell nor anywise alienate without consulting the Roman Pontiff. So help me God and these holy gospels of God." (Signature.)

THE CARDINAL'S OATH.

"I, ———, Cardinal of the Holy Roman Church, do promise and swear that, from this time to the end of my life, I will be faithful and obedient unto St. Peter, the holy apostolic Roman Church, and our most Holy Lord, the Pope of Rome and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the Pontifical Majesty and person; that I will never knowingly and advisedly to their injury or disgrace, make public the counsels entrusted to me by themselves, or by messengers or letters; also, that I will give them any assistance in retaining, defending and recovering the Roman Papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all, their honor and state; and I will direct and defend, with due form and honor, the Legates and Nuncios of the Apostolic See, in the territories, churches, monasteries and other benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever

who shall attempt anything against them. That I will, by every way and by every means, strive to preserve, augment and advance the rights, honors, privileges, the authority of the Holy Roman Bishop, our Lord the Pope and his before-mentioned successors; and that, at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same our Lord or his successors, or some other person by whose means it may be brought to their knowledge. That I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sextus, of happy memory, as to visiting the threshold of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and fight (*omni conatu persecuturum et impugnaturum*) against heretics and schismatics who oppose our Lord, the Pope of Rome and his before-mentioned successors; and this, I will do, with every possible effort." (Signature), then sent to the Pope.

OATH OF THE SOCIETY OF JESUS.

"I,—, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of heaven, and to you my Ghostly

Father, I do declare from my heart, without mental reservation that the Pope is Christ's vicar-general, and is the true and only head of the Universal Church throughout the earth; and by virtue of the keys of binding and loosing given to His Holiness by Jesus Christ he hath power to depose heretical kings, princes, states, commonwealths, governments, all being illegal without his sacred confirmation, and they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurpal and heretical, opposing the sacred Mother Church of Rome.

"I do renounce and disown any allegiance as due to any heretical king, prince or state, named Protestant, or obedience to any of their inferior magistrates.

"I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of His Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, real or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation

of the mother church's interests, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me, by you my Ghostly Father.

"All which I,——, do swear by the blessed Trinity, and blessed Sacrament which I am about to receive, to perform, on my part to keep inviolably; and do call on all the heavenly and glorious Host of Heaven to witness my real intentions to keep my oath. In testimony whereof, I take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent." (Signature.)

THE CANON LAW AND THE SYLLABUS OF PIUS IX.

By Dr. L. M. Vernón, in "Romanism and the Republic."

The Canon Law, the undisputed, fundamental code of Romanism, is utterly incompatible with the Constitution and laws of our Republic, as witness the following leading provisions, gleaned therefrom by Dr. G. F. Von Schulte, Professor of Canonical Law at Prague, viz.:

"I. All human power is from evil, and must therefore be standing under the Pope.

"II. The temporal powers must act unconditionally, in accordance with the orders of the spiritual.

"III. The Church is empowered to grant, or to take away, any temporal possession.

"IV. The Pope has the right so give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.

"V. The Pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the Pope.

"VI. The laws of the Church, concerning the liberty of the Church and the Papal power, are based upon divine inspiration.

"VII. The Church has the right to practice the unconditional censure of books.

"VIII. The Pope has the right to annul State laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church, or those of the clergy.

"IX. The Pope possesses the right of admonishing, and, if needs be, of punishing the temporal rulers, emperors and kings, as well as of drawing before the spiritual forum any case in which a mortal sin occurs.

"X. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman, or upon any church whatsoever.

"XI. The Pope has the right to absolve from oaths, and obedience to the persons and the laws of the princes whom he excommunicates.

"XII. The Pope can annul all legal relations of those in ban, especially their marriages.

"XIII. The Pope can release from every obligation, oath, vow, either before or after being made.

"XIV. The execution of Papal commands for the persecution of heretics causes remission of sins.

"XV. He who kills one that is excommunicated is no murderer in a legal sense."

The following paragraphs are from the Syllabus of Pius IX., issued Dec. 8, 1864, and subsequently by the decree of Infallibility confirmed as truths eternal, and equal in authority with the Decalogue, viz.:

"The state has not the right to leave every man free to profess and embrace whatever religion he shall deem true.

"It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.

"It has not the right to treat as an excess of power, or as usurping the rights of princes, anything that the Roman Pontiffs or Ecumenical Councils have done.

"It has not the right to adopt the conclusions of a National Church Council, unless confirmed by the Pope.

"It has not the right of Establishing a National Church separate from the Pope.

"It has not the right to the entire direction of the public schools.

"It has not the right to assist subjects who wish to abandon monasteries or convents."

Then in the same *syllabus* the rights and powers of the church are affirmed thus, viz.:

"She has the right to require the State not to leave every man free to profess his own religion.

"She has the right to exercise her power without the permission or consent of the State.

"She has the right to prevent the foundation of any National Church not subject to the authority of the Roman Pontiff.

"She has the right to deprive the civil authority of the entire government of public schools.

"She has the right of perpetuating the union of Church and State.

"She has the right to require that the Catholic religion shall be the only religion of the State, to the exclusion of all others.

"She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating into it.

"She has the power of requiring the State not to permit free expression of opinion."

* Single leaflets with the "Canon Law" can be obtained in lots of one dozen, one hundred and one thousand of the "Arnold Publishing Association," Boston, Mass.

THE CREED OF PIUS IV.

OR

THE ROMAN CATHOLIC FAITH OF THE WORLD TO-DAY.

From Guinness's "Romanism and the Reformation."

This Creed of Pope Pius IV. is the authoritative Papal epitome of the canons and decrees of the Council of Trent. The importance of this council "depends upon the consideration, that its records embody the solemn, formal, and official decision of the Church of Rome—which claims to be the one Holy, Catholic Church of Christ—upon all the leading doctrines taught by the reformers; that its decrees upon all doctrinal points *are received by all Romanists as possessed of infallible authority; and that every Popish priest is sworn to receive, profess, and maintain everything defined and declared by it.*"

As an illustration of its reception and maintenance in the present day by the *infallible* head of the Romish Church, and by the whole conclave of Roman Catholic bishops, I refer you to their action in the comparatively recent Council of the Vatican.

See the almost incredible spectacle of 1870! See those seven hundred bishops of the church throughout the world gathered in Rome at the high altar of St. Peter's. See them and hear them! In this Romish book, entitled "The Chair of Peter," p. 497, is a description of the scene. "The Pope recited in a loud voice the profession of faith, namely

the creed of Nice and Constantinople, *together with the definitions of the Council of Trent, called the Creed of Pope Pius IV.*; after which it was read aloud from the ambo by the Bishop of Fabriano; 'then for two whole hours,' to use the words of one of the prelates present, 'the cardinals, patriarchs, primates, archbishops, bishops, and other fathers of the council, *made their adhesion to the same by kissing the Gospel at the throne of the head of the Church.*'

"1. I most firmly admit and embrace apostolical and ecclesiastical *traditions*, and all other constitutions and observances of the same Church.

"2. I also admit the sacred Scriptures according to the sense which the holy mother Church has held, and does hold, to whom it belongs to judge of the true sense and *interpretation* of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers.

"3. I profess, also, that there are truly and properly *seven sacraments* of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace; and of these, baptism, confirmation, and orders cannot be reiterated, without sacrilege.

"4. I also receive and admit the *ceremonies* of the Catholic Church received and approved in the solemn administration of all the above-said sacraments.

"5. I receive and embrace *all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.*

"6. I profess, likewise, that in the *mass* is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

"7. I confess also, that under either kind alone, whole and entire Christ and a true sacrament are received.

"8. I constantly hold that there is a *purgatory*, and that the souls detained therein are helped by the suffrages of the faithful.

"9. Likewise that the *saints* reigning together with Christ are to be honored and invoked; that they offer prayers to God for us; and that their relics are to be venerated.

"10. I most firmly assert that the *images* of Christ, and of the mother of God ever virgin, and also of the other saints, are to be had and retained, and that due honor and veneration are to be given them.

"11. I also affirm that the power of *indulgences* was left by Christ in the church, and that the use of them is most wholesome to Christian people.

"12. I acknowledge the Holy Catholic and Apostolic Roman Church, the mother and mistress of all churches; and *I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles and vicar of Jesus Christ.*

"13. I also profess and undoubtedly receive *all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy Council of Trent*; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected and anathematized by the Church.

"This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I, N, promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy gospels of God."

And this is the nineteenth century! and the church that holds to these teachings is seeking to subdue these United States to herself, and curses our COMMON SCHOOLS!

Single leaflets with "The Creed of Pius IV." can be obtained in any quantity of the "Arnold Publishing Association," Boston, Mass.

CHAPTER II.

WHAT SOME GREAT MEN HAVE SAID ABOUT ROME AND ROMANISM.

Victor Hugo's characterization of the Romish Church.

Rome does not claim the liberty of teaching, but the liberty of not teaching. She had ruined Italy and Spain, and would ruin France.

From Victor Hugo, poet, sage, wit and philosopher, than whom no man loved liberty and hated despots and their works more, came the following trumpet notes of denunciation and warning:

“Ah, we know you! We know the clerical party. It is an old party. This it is which has found for the truth those two marvellous supporters, ignorance and error. This it is which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Prinelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to torture for saying that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is which persecuted Harvey for having proved the circulation of

the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world was a heresy. This it is which anathematized Pascal in the name of religion, Montaigne, in the name of morality, Molliere in the name of both morality and religion. For a long time the human conscience has revolted against you and now demands of you: 'What is it that you wish of me?' For a long time already you have tried to put a gag upon the human intellect; you wish to be the master of education, and there is not a poet, not an author, not a thinker, not a philosopher that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book which is from one end to the other an emanation from above; a book which is for the whole world what Koran is for Islamism; that the Vedas are for India—a book which contains all human wisdom—a book which the veneration of the people call The Book—the Bible! Well, your censure has reached even that—unheard of thing! Popes have proscribed the Bible. How astonishing to wise spirits; how overpowering to simple hearts to see the finger of Rome placed upon the Book of God! And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim.

IT IS THE LIBERTY OF NOT TEACHING.

"You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your schools, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without filial emotions—Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts, Italy—which has taught mankind to read—now knows not how to read. Yes, Italy is of all the States of Europe, that where the smallest number know how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization; from the Arabs her second civilization; from Providence and in spite of you, a world, America,—Spain, thanks to you, a yoke of stupor, which is a yoke of degradation and decay; Spain has lost this secret power which it had from the Romans; this genius of art which it had from the Arabs, this world which it had from God, and in exchange for all you have made it lose, it has received from you—

THE INQUISITION!

—the Inquisition, which certain men of the party try to-day to re-establish; which has burned on the funeral pile millions of men; the Inquisition which

disinterred the dead to burn them as heretics; which declared the children of heretics infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the papal library the manuscripts of Galileo sealed under the papal signet. These are your masterpieces. This fire which we call Italy, you have extinguished. This colossus that we call Spain you have undermined—the one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome. I congratulate you, you have had fine success there. You come from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine, but take care, it is dangerous. France is a lion, and is still alive!”

“Popery is a double thing to deal with, and claims a two-fold power,—ecclesiastical and political; both usurped, and the one supporting the other.” (John Milton.)

“If the liberties of the American people are ever destroyed, it will be by the hands of the Roman clergy.” (Marquis de La Fayette.)

“The influence of the Roman Catholic Church is adverse to freedom in the state, the family, and the individual. * * * The clerical government at Rome has every vice under the sun. * * * Rome does not keep good faith with history as it is

handed down to her and marked out for her by her own annals. * * * To secure rights has been, and is, the aim of Christian civilization; to destroy them, and establish the resistless, domineering action of a purely control power, is the aim of the Roman polity. * * * The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere. * * * Rome requires a convert who joins her, to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another. * * * No more cunning plot was ever devised against the intelligence, the freedom, the happiness and virtue of mankind, than Romanism." (W. E. Gladstone.)

"This Pope, this foreigner, this Italian, is more powerful in this country than any other person, not excepting the King. And now please to consider what this foreigner has announced as the programme by which he rules Prussia and elsewhere. He begins by taking to himself the right to define how far his authority extends; and this Pope, who would employ fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway." (Bismarck.)

"There is not a single progressive principle which has not been cursed by the Catholic Church. This is true of England and Germany, as well as of Catholic countries. The church cursed the French

Revolution, the Belgium Constitution and the Italian independence. Nevertheless, all these principles have unrolled themselves in spite of it. Not a constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the terrible anathemas of the Church.” (Castelar.)

CHAPTER III.

MISCELLANEOUS SHORT QUOTATIONS FROM ROMAN CATHOLIC AUTHORITIES.

“Our work is to make America Catholic.’ Our cry shall be, ‘God wills it,’ and our hearts shall leap with Crusader enthusiasm. We know our church is the sole owner of the truths and graces of salvation. * * * The Catholic Church will confirm and preserve, as no human power or human church can, the liberties of the Republic. * * * The Catholic Church is the sole enduring Christian authority. She has the power to speak; she has an organization by which her laws may* be enforced.” (Archbishop Ireland.)

“Undoubtedly it is the intention of the Pope to possess this country (United States.) In this intention he is aided by the Jesuits and all the Catholic prelates and priests.” (Dr. Brownson in his *Review* of July, 1864.)

* Change the word *may* into *shall* and you will get the true doctrine of the Roman Catholic Church.

"The faithful should always religiously take as a rule of their conduct, the political wisdom of the ecclesiastical authority, and the union of minds then requires perfect submission of will to the church and to the sovereign pontiff, as to God himself." (Leo XIII. Encyclical of January 10, 1890.)

"I acknowledge no civil power; I am the subject of no prince; and I claim more than this: I claim to be the supreme judge and director of the consciences of men." (Cardinal Manning, speaking for the Pope.)

"The Pope, by divine right, hath supreme power over the whole world, *both in ecclesiastical and civil affairs.*" (Bellarmine.)

"If the Pope should curse the government of the United States, every consistent, orthodox Roman Catholic would thereby be absolved from his oath of allegiance to the government." (St. Thomas, Vol. IV.)

"No pledge is of any *binding force* to which Rome is not a party." (Cardinal Manning.)

"It is of faith that the Pope has the right of deposing heretical and rebel kings. Monarchs, so deposed by the Pope, are converted into notorious tyrants, and *may be killed* by the first who can reach them." (Suarez, *Defensio Fidei*; Book VI, Chap. 4.)

"The Pope has the right to pronounce sentence of deposition against any sovereign, when required by the good of the Spiritual Order." (Brownson's *Review*, 1849.)

"You ask if the Pope were lord of this land, and

you were in a minority, what he would do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would *tolerate* you, if expedient, he would imprison, banish you, probably he might even hang you. But, be assured of one thing, he would *never tolerate you for the sake of your glorious principles of civil and religious liberty.*" (*Rambler*, one of the most prominent Roman Catholic papers of England, September, 1851.)

"The church has the right to avail itself of force, and to use the temporal power for that purpose." (Pius IX. Encyclical 24.)

"The man who says that in the aims of the Catholic Church there is anything antagonistic to the principles of our (United States) government, lies." (Bishop Keane, of Washington, D. C., at Boston, August, 1888.)

"For they are not to be called oaths, but rather perjuries, which are in opposition to the welfare of the Church, and the enactments of the Holy Father.' These are the principles which I have been taught from Roman Catholic authors, by Roman Catholic professors; they are the principles which I find recognized in all enactments and interpretations of councils in the Roman Catholic Church, from the council at Jerusalem, held by the apostles, down to the present day." (Bishop England of Charleston, S. C., quoting Canon 16, of the Third Lateran Council.)

"That we may, in all things, attain the truth, that

we may not err in anything, we ought ever to hold, as a fixed principle, that what I see white, I believe to be black, if the superior authorities of the church define it to be so." (*Spiritual Exercise*, by Ignatius Loyola, founder of the Society of Jesus.)

"He who is bound to attain the end, is also bound to employ the means." (Latin text—"Qui tenetur ad finem, tenetur et ad medioe." *)

"This is *our* country, as it is to be thoroughly Catholic; we have a deeper interest in the public affairs than any other citizens." (Dr. O. A. Brownson.)

"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit." (*Rambler*.)

"I would rather one-half the people of this nation should be brought to the stake and burned, than one man should read the Bible and form his

* "This and similar expressions can be found in every book of so-called moral theology, principally in the official text book of Roman Catholic seminaries by the Jesuit, Prof. J. P. Gury, Ratisbon edition of 1862.

It is an undeniable point of Romish theology that "the end justifies the means." All Romanism preaches and practices this Jesuitical doctrine, but no theologian, in his writings, teaches it *in these precise words*. Indeed, Jesuit theologians have challenged the world to find them among the writings of church authorities. Money has been deposited in banks as a bait to any one who would venture to prove that any Jesuit ever taught this doctrine. This very bait is a Jesuitical scheme by which the world is deceived, and as no one steps up to demand the money for the proof, the people are told that as no one has ever proved the assertion, the Jesuits never taught that 'the end justifies the means.' " (Prof. Geo. P. Rudolph, ex-priest.)

judgment from its contents." (Bishop Spottswood.)

"The Catholic religion with all its rights ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted." (Pope Pius IX.)

"There is no other remedy for the evil but to put heretics to death." (Bellarmine.)

"The people are *not* the source of civil power. The Roman Catholic Church and her ecclesiastics have a right to immunity from civil law." (Pope Pius IX.)

"Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." (Bishop O'Connor, of Pittsburgh.)

"The absurd and erroneous doctrines, or ravings, in defense of liberty of conscience, are a most pestilential error, a pest of all others to be dreaded in the state." (Encyclical letter of Pope Pius IX., August 15, 1854.)

"If Catholics ever gain a sufficient majority in this country, religious freedom is at an end; so our enemies say, so we believe." (*The Shepherd of the Valley*, official organ of the Bishop of St. Louis, November 23, 1851.)

"It was proposed that all religious persuasions should be free and worship publicly exercised; but we have rejected this article as contrary to the canons and councils of the Roman Catholic Church." (Pope Pius VII., Encyclical, 1808.)

"The day will come when Roman Catholics will take this country, and build their institutions over the grave of Protestantism, and then religious liberty is at an end." (Father Hecker.)

"All Catholics should do all in their power to cause the constitutions of the states and legislation to be modeled in the principles of the true church." (Pope Leo XIII.)

"Any person who has promised security to heretics, shall not be obliged to keep his promise, by whatever he may be engaged." (Council of Constance, 1414.)

"I hope that the Catholic hierarchy will be worthy of this glorious country, *which in the future it will religiously rule.*" (Archbishop Ryan, of Philadelphia, at the annual dinner of the Catholic Club, February, 1893.)

"When the church needed armed men to enlist as crusaders, the young men of the church shouldered the musket and sabre and obeyed the orders of the church. When the church wanted to get rid of the Saracens the faithful arose *en masse* and exterminated them. The church may have to call on you to defend her rights in this country, and I know the young men will obey the church again and take up arms to EXTERMINATE THE ENEMIES OF THE CHURCH." (Priest Menard, of Detroit, November 6, 1892.)

"Negroes have no rights which the white man is bound to respect." (Roman Catholic Chief Justice Taney, in his "Dred-Scott decision.")

"The Pope alone has the right to define the limits of his own authority and the limits of the authority of the state; it is the Pope's duty to pronounce not only on the rights of individuals, but of peoples, nations, and their rulers." (Cardinal Manning.)

"Roman Catholics must obey their bishops *whether right or wrong.*" (Vicar-General Preston, on the witness stand in New York City.)

"If the Pope should err by enjoining vices or forbidding virtues, the church would be obliged to believe vices to be good and virtues to be bad, *unless it would be sin against conscience.*" (Cardinal Bellarmine.)

"I am the sole, last, supreme judge of *what* is right and wrong." (Cardinal Manning, speaking for the Pope.)

"Ere long there is to be a state religion in this country, (United States), and that state religion is to be Roman Catholic." (Father Hecker.)

"It is an error to believe that the church ought to be separated from the state, and the state from the church." (Pius IX., in his Syllabus of Errors.)

"The church holds it unlawful that various sorts of divine worship should be on a par with the true religion before the law." (Pope Leo XIII.)

"The authority of the church is a guard over human understanding in whatever, directly or indirectly, affects religion; which means in every kind of doctrines, religious, philosophical, scientific, *political*, etc." (Monsignor Segur.)

"The principles of ethics, and *therefore of poli-*

tics as a branch of ethics, all lie in the theological order.” (Archbishop Manning.)

“You say: ‘I will receive my *faith* from the pontiff, but I will not receive my *politics* from him.’ This assertion is disloyal and untruthful. You must not think as you choose; you must think as Catholics. The man who says: ‘I will take my faith from Peter, but I will not take my politics from Peter,’ is not a true Catholic.” (Vicar-General Preston, in a sermon in New York, January 1, 1888.)

“Why should the Holy Father touch any matter in politics at all? For this plain reason—because politics are a *part* of morals. Politics are morals on the widest scale.” (Cardinal Manning, in Vol. III. of Ecclesiastical Sermons, page 83.)

“Those are not to be accounted murderers or homicides who, when burning with love and zeal for their Catholic mother against excommunicated Protestants, *shall happen to kill a few of them.*” (Pope Urban II. Decree, 1088.)

“Education outside the control of the Roman Catholic Church is a damnable heresy.” (Pope Pius IX.)

“The time is not far away when the Roman Catholics of the Republic of the United States, at the order of the Pope, will refuse to pay the school tax, and will send bullets through the breasts of government agents rather than pay it.” (Monseignor Capel.)

“The public school is a national fraud; it must

cease to exist, and the day will come when it will cease to exist." (Priest McCarthy, in a sermon, December 23, 1887.)

"The hideous fetich, called the public school, is only an ugly idol after all." (*Colorado Catholic.*)

"The church has the right to deprive the civil authority of the entire government of the public schools." (Pope Pius IX. in his syllabus in 1864, approved by Leo XIII.)

"Let the public school system go to where it came from—the devil." (*The Freeman's Journal*, of December 11, 1869.)

"We must take part in the elections, move in a solid mass in every state against the party pledged to sustain the integrity of the public schools." (Cardinal McCloskey.)

"I would as soon administer the sacrament to dogs as to Christians who send their children to public schools." (Priest Walker.)

"Public schools, open to all children for the education of the young, should be under the control of the church, and should not be subject to the civil powers, nor made to conform to the opinions of the age." (Pope Pius, IX. Encyclical 47.)

"The public school system is a disgrace to the civilization of the nineteenth century." (Archbishop Hughes.)

"A struggle which will end in a victory for the church has begun between catholicity and the state to see who shall have the child." (O. A. Brownson.)

"The common schools of this country are sinks of moral pollution and nurseries of hell." (*Chicago Tablet.*)

"*We can have the United States in ten years, and I want to give you three points for your consideration, the Indians, the Negroes and the public schools.*" (Archbishop Ireland in a speech at Rome, 1892.)

CHAPTER IV.

SOME STATISTICS ON ROMANISM, WITH MORE QUOTATIONS FROM ROMAN CATHOLIC AUTHORITIES.

"The United States Bureau of Education collected the following statistics in 1890, showing the ratio of illiteracy in Protestant and Romanist countries:

ROMAN CATHOLIC.	PROTESTANT.
AUSTRIA.....39 per cent.	GERMANY..Less than 1 per ct.
HUNGARY.....42 "	DENMARK. " " "
ITALY48 "	ENGLAND.....9 per cent.
PORTUGAL.....82 "	SCOTLAND.....7 "
SPAIN.....63 "	NORWAY..Less than 1 per ct.
IRELAND.....21 "	SWEDEN... " " "
BELGIUM.....15 "	SWITZERLAND....2½ per cent.

"According to the report of the Minister of Instructions of Papal Italy in 1864, only three and a half of her twenty-one millions of people could read and write. Since then the Italian government has taken the education out of the hands of the church with the astonishing result that in 1878, instead of

seventeen per cent., fifty-two per cent of the people could read and write. During all the time of this progress the Pope publicly opposed the reform, and denounced the Italian government as "wolves," "impious," "children of Satan," "enemies of God" and "monsters of hell," and said that they were making the city a sink of corruption, with devils walking through its streets.

"Australia and the Argentine Republic have the same area and population. In Argentina are found but 3,233 schools, while Australia has 7,282. Argentina has 7,054 teachers, while Australia has 15,083. Argentina teaches 249,700 pupils, while Australia teaches 745,300. Argentina spends \$2,600,000 on education, while Australia spends \$11,400,000. In Argentina illiteracy preponderates; in Australia popular intelligence is the rule."

"Have no fear for me. I defy the malignity of Rome. I give them warning now that if they attempt to hound me with the arts of which they are such masters, I will expose them. I have only told things which politicians and well-informed persons have known in the past, but I will give them warning that I am full of knowledge of events, the tale of which will make the country too hot to hold them. They had better let me alone." (Dr. McGlynn.)

"It is the great Catholic sin, the sin of profanity. Catholic men swear every day. The one that does not swear is the exception. Catholic women swear, too, and so do Catholic children. The third great sin is that of intemperance. Were it not for drunk-

eness, the Catholic Church would not be struggling for a bare existence, as it is in this land to-day. You start, but it is no novice that is talking to you. No child that does not know what is going on in the world." (Bishop Shanley, of North Dakota.)

"It is a melancholy fact, and a very humiliating avowal for us to make, that a very large proportion of the idle and vicious youths of our principal cities are the children of Catholic parents." (The Pastoral Letter of the Catholic Council of Baltimore in 1860.)

"While in Roman Catholic Ireland there were nineteen murderers to the million of population; in Roman Catholic Belgium, eighteen; in Roman Catholic France, thirty-one; in Austria, thirty-six; in Bavaria, sixty-eight; Tuscany, fifty-six; while in the Papal States there were one hundred and thirteen murderers to the million; in Roman Catholic Sicily, ninety; in Naples, one hundred and seventy-four; at the same time there were, in Protestant England, only four murders to the million. Name any Protestant country in Europe, and let its depths of vice and immorality be measured and named, and I will name a Roman Catholic country or city whose depths of vice and immorality are lower still." (Romanism and the Republic, pages 142 and 143.)

ROMANISM IN SPAIN.

"The following table, translated from a French work, 'Histoire Abregee de l'Inquisition d'Espagne (par M. Llorente,) par L. Gallois, Troisieme Edition, Paris, 1824,' exhibits a recapitulation of the victims of the Spanish Inquisition, from the year 1481 to 1820.

	Burnt Alive	Burnt in Effigy	Condemned to the Gallies or Imprison'd
From 1481 to 1498 under the administration of the Inquisitor General Torquemada, - - - - -	10,220	6,840	97,371
From 1498 to 1507, under that of Deza,	2,592	829	32,952
From 1507 to 1517 under that of Cisneros,	3,564	2,232	48,095
From 1517 to 1521, under that of Adrian,	1,620	560	21,835
From 1521 to 1523, Interregnum, -	324	112	4,481
From 1523 to 1538, under Manricus, -	2,260	1,125	11,250
From 1538 to 1547, under Taliera, -	840	420	6,520
From 1545 to 1556, under Louisa and Charles V. - - - - -	1,820	660	6,600
From 1556 to 1597, under Philip II. -	3,990	1,845	18,450
From 1597 to 1621, under Philip III. -	1,840	692	10,716
From 1621 to 1665, under Philip IV. -	3,852	1,428	14,080
From 1665 to 1700, under Charles II. -	1,632	540	6,512
From 1700 to 1746, under Philip V. -	1,600	760	2,120
From 1746 to 1759, under Ferdinand VI.	10	5	170
From 1759 to 1788, under Charles III. -	4		56
From 1788 to 1820, under Charles IV.		1	42
	36,168	18,049	281,250

Thus the number of victims in Spain alone, from 1481 to 1820, amounts to 335,467. See Revelation 6: 9, 10, 11."

“THE ANSWER OF THE WORLD

TO

PAPAL POLITICS,

As shown in the treatment of its representatives, the Jesuits, by the different nations. They were expelled from—

Sargossa	in 1555	Canada	in 1774
La Palinterre	“ 1558	Russia	“ 1776
Vienna	“ 1566	France again	“ 1804
Avignon	“ 1570	Canton Grisson	“ 1804
Antwerp, Portugal, Etc.	“ 1578	Naples again	“ 1810
England	“ 1579	France “	“ 1816
England again	“ 1581	Moscow, St. Petersburg	
England “	“ 1584	and Canton Soleure	“ 1816
England “	“ 1586	Belgium	“ 1818
Japan,	“ 1587	Brest (by the people)	“ 1819
Hungary and Transyl-		Russia again	“ 1820
vania	“ 1588	Spain	“ 1820
Bordeaux	“ 1589	Rouen Cathedral (by	
The whole of France	“ 1594	people)	“ 1825
Holland	“ 1596	Belgium Schools	“ 1826
Toulou and Berne	“ 1597	France 8 colleges closed	“ 1828
England again	“ 1602	Great Britain and Ire-	
England “	“ 1604	land	“ 1829
Denmark, Venice, Etc.	“ 1606	France again	“ 1831
Venice again	“ 1612	From Saxony	“ 1831
Amura, Japan	“ 1613	Portugal	“ 1834
Bohemia	“ 1618	Spain again	“ 1835
Moravia	“ 1619	Rheims (by the people)	“ 1838
Naples and Netherlands	“ 1622	From Lucerne	“ 1842
China and India	“ 1623	Lucerne again	“ 1845
Turkey	“ 1628	France “	“ 1845
Abyssinia	“ 1632	Switzerland	“ 1847
Malta	“ 1634	Bavaria and Genoa	“ 1848
Russia	“ 1723	Papal States and Sar-	
Savoy	“ 1724	dinia, Vienna, Austria	“ 1848
Paraguay	“ 1733	Several Italian States	“ 1859
Portugal, Sept. 3d,	“ 1759	Sicily again	“ 1860
Prohibited in France	“ 1762	Spain “	“ 1868
France again	“ 1764	Guatemala	“ 1871
Spain, her Colonies, the		Switzerland	“ 1871
Sicilies and Naples	“ 1767	German Empire	“ 1872
Parma and Malta	“ 1768	France again	“ 1880
All Christendom, by		Mexico in 1733, 1848 and in	
Bull of Clement XIV		recent years.	
July 21	“ 1773		

Present legislation in several South American Republics looks to their suppression.”

"Catholics nearly monopolize the liquor traffic.
* * * Our disgrace and our misfortune in America is the number of Irish saloonkeepers. * * * The lists of culprits with Irish names appearing before municipal jails and reformatories, strike us with horror! * * * Where is there sin? Where are children neglected? Where is there cursing and quarrelling? Where is innocence driven to despair? Where are souls lost? Where whiskey enters. Question if you may the damned souls of Irish Catholics amid the flames of hell. I am sure, if they were to answer, no one cause of damnation, they would tell you, compares with rum. * * * 'Far more than landlordism,' has said one of the most zealous opponents of Irish landlordism, Mr. A. M. Sullivan, 'has intemperance impoverished Ireland,' " (Archbishop Ireland.)

"The Pope in politics has been *the curse of every nation*. Bismarck carried on a flirtation with the old lady—that is just what he looks like—and they exchanged pictures, and the old lady was highly flattered at being noticed. Is it not time for us to protest that it is no part of our religion to engage in adulation of a poor old bag of bones, 78 years old, with one foot in the grave?" (Dr. Edward McGlynn.)

"The worst-governed cities in the Union, are precisely those in which Catholics are the most influential in elections, and have the most to do with municipal affairs. We furnish *more than our share* of the rowdies, the drunkards and the vicious popula-

tion of our large cities. The majority of the grog-sellers in the city of New York are Catholics, and the portions of the city where grog-selling, drunkenness and filth most abound are those chiefly inhabited by Catholics, and we scarcely see the slightest effort made for a reformation.”* (Dr. Brownson in 1862, in a treatise on “Protestantism and Infidelity.”)

“Upon looking into the matter, I found that we Catholics contribute more young criminals than any other religious denomination.” (*Tablet*, England, November, 1888.)

* I do not desire to lay upon them any greater responsibility than should be put there; but I ask this other question? Has the Roman Catholic Church *ever struck the saloon as it has struck the common schools?*” (Rev. I. J. Lansing, Protestant.)

CHAPTER V.

A SUPPOSED LETTER FROM POPE LEO XIII. TO THE ROMISH WORLD. SENTENCE OF POPE PIUS V. AGAINST QUEEN ELIZABETH IN 1569. AN ANATHEMA DELIVERED BY POPE GREGORY VII. AGAINST HENRY II. OF GERMANY, IN 1076. CORRESPONDENCE BETWEEN JEFFERSON DAVIS AND POPE PIUS IX.

ENCYCLICAL—A SUPPOSED LETTER FROM LEO XIII. TO THE ROMISH WORLD.

From the Patriotic American.

“Encyclical Letter of His Holiness Leo XIII. by Divine Providence Pope.

“To the Jesuits, Patriarchs, Primates, Archbishops, and other Ordinaries in Peace and Communion with the Apostolic See of the entire world.

“For the temporal reign of the future Popes in the land discovered by Christopher Columbus, known as the United States of America.

“VENERABLE BRETHREN: Greeting and the Apostolic Benediction: Leo, Bishop and Servant of the Servants of God; be it remembered by posterity that he who is omnipotent in heaven and on earth, hath confided his church, which is one Holy Catholic and Apostolical, and out of which there is no salvation, to one man upon earth, namely, Peter, prince and apostle, and to the bishops of Rome, his successors, with full power to rule over it.

“This pontiff alone hath been constituted head

over all nations and kingdoms, and invested with power to destroy, to separate, to scatter, and subvert, to plant, build up, link together by mutual charity, in order to preserve the faithful in the spirit of unity, and surrender them whole and entire to their Saviour.

“In order to fulfill the duties imposed on us by the divine goodness, we labor incessantly to maintain the unity of the Roman Catholic religion which God hath visited with heavy conflicts to the end that His own may be tried, and for our correction; but the numbers and powers of the wicked have so far prevailed, that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas, being supported, among others, by that slave to every species of crime.

“The American Republic, under Protestant rulers, is with the worst enemies of the church where security is offered; this republic having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the authority and jurisdiction of the supreme head of the church, the United States is filled with obscure heretics.

“The Catholics have been oppressed, and the preachers of iniquity established.

“The sacrifice of the mass, prayers, fasting, abstinence, celibacy, and all the rites of Catholicity have been ignored by Protestants.

“The United States has been filled with books containing the most flagrant heresies, of which the Protestant version of the Bible is chief. And not

content with adopting its false and impious doctrines, proselyting has been resorted to, to turn the Catholics from the one true church. The whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the Protestant heretics of America.

“Courts have been set up and rendered decisions in ecclesiastical cases, and the people forbidden to acknowledge the authority of the Roman Church, or to obey its ordinances and canonical decisions.

“Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the United States Constitution, with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic Pontiff; to disacknowledge him to be the head of both church and state, whereby those who have persevered in the faith have been compelled to suffer spiritual afflictions.

“The Catholic bishops and clergy have been deprived of vast lands, and this is known to all nations, and so clearly proved that all palliation, argument or protest on the part of the United States is unavailing.

“We find, moreover, that impiety and crime have increased, that persecution against the religion of Rome has been redoubled by the Protestants dwelling in the United States of America.

“With deep sorrow, we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the

Pope as head of all church and state governments.

"In virtue, therefore, of the divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plenitude of apostolic power, declare that all heretics and the encouragers of heresy, together with all adherents, have incurred the sentence of excommunication, and they are hereby cut off from the unity of the body of Jesus Christ.

"Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said republic, and also all dominion, dignity and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States, and every individual who has taken any oath of loyalty to the United States in any way whatever, may be absolved from said oath, as also from all duty, fidelity or obedience, on or about the 5th of September, 1893, when the Catholic congress shall convene at Chicago, Illinois, as we shall exonerate them from all engagements, and on or about the feast of Ignatius Loyola, in the year of our Lord, 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.

"As the circulation of this bull, by sending to all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed by Jesuit notaries, subscribed by a bishop, and sealed with a seal of our court, they will then have the same power, and efficacy as these presents here.

“Given at St. Peters, Rome, on the 25th of December, 1891, the fifteenth year of Our Pontificate. Leo XIII., Pope.

SENTENCE OF POPE PIUS V. AGAINST
QUEEN ELIZABETH, IN 1569.

From the Patriotic American.

“Pius, bishop and servant of the servants of God; be it remembered by posterity, that He who is omnipotent in heaven and on earth, hath confided his church, which is one holy catholic and apostolical, and out of which there is no salvation, to one man upon earth, namely, to Peter, prince of the apostles, and to the bishops of Rome, his successors, with full power to rule over it. This pontiff alone hath been constituted head over all nations and kingdoms. (Let us ask if that would not include the United States.) And vested with power to destroy, to separate, to scatter and subvert, to plant, build up and link together by mutual charity, in order to preserve the faithful in the spirit of unity, and surrender them whole and entire to their Saviour. In order to fulfill the duties imposed on us by the divine goodness, we labor incessantly to maintain the spirit of unity of the Roman Catholic religion, which God hath visited with heavy conflicts, to the end that his own may be tried, and for our correction; but the numbers and powers of the wicked have so far prevailed that no portion of the earth has escaped their attempts to propagate their

infectious and detested dogmas, being supported, among others, by that slave to every species of crime, Elizabeth, the supposed queen of England, under whom the worst enemies of the church have found security.

"This same Elizabeth having seized upon the throne and usurped the authority and jurisdiction of the supreme head of the church of England, has again plunged that country into a state of misery, from which it was beginning to emerge and to return to the Catholic faith. Having by the violence of her measures prevented the exercise of true religion, which that apostate prince Henry VIII., destroyed, and which Mary, his legitimate daughter, of illustrious memory, had restored, in concert with the Holy See; she has embraced the errors of heresy, and excluded the English nobility from the royal council, which she has filled with obscure heretics. The Catholics have been oppressed and the preachers of iniquity established; the sacrifice of the mass has been abolished; prayers, fastings, abstinence, celibacy, and all the rights of Catholicity have been likewise suppressed. She has filled the kingdom with books containing the most flagrant heresies, and not content herself with adopting and conforming to the false and impious doctrines of Calvin, she has forced her subjects to embrace them. The whole of the Catholic hierarchy and priesthood throughout England have been deprived of their livings, which have been bestowed on heretics.

“Her decisions in ecclesiastical cases have been set up and the bishops, the clergy and the people forbidden to acknowledge the authority of the Roman Church, or to obey its ordinances or canonical decisions.

“Thus has Elizabeth compelled most of the people of England, by oath, to subscribe to her nefarious laws, and renounce all authority of the Roman pontiff; to acknowledge her to be head of both church and state; condemning those that have refused to heavy fines and punishments, whereby those who have persevered in the faith are overwhelmed with suffering and afflictions.

“The Catholic Bishops and clergy have been loaded with chains, and many of them have ended their days in misery and imprisonment. (In the United States they are placed in the front ranks to dedicate the World’s Fair Columbian Exposition, and President Harrison, through Secretary of State Foster, offered to send a ship of war for the shin-bone of St. Ann, to Rome, and have it guarded in a building—convent—in Jackson Park, Chicago, by the United States army, which, for the most part is Roman Catholic.) This persecution is known to all nations, and so clearly proved that all palliation, argument or pretext on her part is unavailing. We find that impiety and crimes have increased, that persecutions against the Church of Rome have been redoubled by orders of Elizabeth, and that her heart has become so perverted and obdurate that she has refused to harken to the charitable councils

of Catholic princes, and has denied admittance to the legates of our apostolic see into England who have been deputed thither for the same object.

“With deep sorrow we are now constrained to have recourse to the arms of justice, and obliged to punish a princess whose ancestors have rendered important services to the church.

“In virtue, therefore, of the divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plenitude of apostolical power, declare that the said Elizabeth, who is herself a heretic and the encourager of heresy, together with all her adherents, have incurred the sentence of excommunication, and that they are hereby cut off from the unity of the body of Jesus Christ. Moreover, we proclaim her to have forfeited all right to the said throne, and also to all dominion, dignity and privileges appertaining to it.

“We likewise declare that all subjects of every rank in the said kingdom, and every individual who has taken any oath of loyalty to her in any way whatsoever, shall be forever *absolved from said oath*, as also from all duty, fidelity or obedience, as we hereby exonerate them from all such engagements, and we do deprive the said Elizabeth of her pretended claims to the throne of England.

“The nobility and others above named, we prohibit to obey her, her ordinances and her laws, under pain of becoming subject to the same anathema.

“As the circulation of this bull, by sending it to

all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed by a notary, subscribed by a bishop, and sealed with the seal of our court. They will then have the same power and efficacy as these presents have:

“Given at St. Peter’s on the 5th of the calends of January, in the year of our Lord, 1569, and the 5th of our pontificate. “PIUS V., POPE.”

“The Roman Catholics were arrayed against England by the above mandate, and soon after the invincible armada, the most formidable fleet that had been known, was equipped by Philip II., King of Spain, which consisted of one hundred and thirty vessels of various sizes, having on board nineteen thousand two hundred and ninety troops, eight thousand and fifty sailors, two thousand and eighty men from the galleys, and two thousand six hundred and thirty pieces of cannon. The Prince of Parma, governor of the low countries, received orders to hold himself in readiness with fifty thousand men he commanded, and to have boats of a crooked form and deep in center (each of which was to contain thirty horses) constructed.

“Thus it was intended to reduce England to Romanism. Did England remain idle? Nay, verily, she prepared for the conflict. The United States is similarly threatened by Pope Leo XIII., and what is she doing? Inviting the whole Roman Catholic world within her borders to a World’s Fair, prepared and arranged to celebrate the discovery, as

they claim, of America by Christopher Columbus, who took possession of San Salvador by planting the cross of Romanism in the name of the Roman Catholic Church, and of King Ferdinand and Queen Isabella; and thus Americans are to be usurpers who for four hundred years have deprived Roman Catholics and their clergy of the lands of America, and now President Harrison, through Secretary Foster, has thanked Pope Leo XIII. for his interest in the World's Fair, and offers to send the ship of war, Newark, for the Pope's relics, St. Ann's shin-bone, etc., which will be guarded by the United States army while on exhibition. In this connection it will be well to reflect that the municipal officials of our chief cities are of the Roman Catholic faith, and the police of those cities are of the same allegiance, and at the command of the Pope; also the civil military organizations and the United States army and navy. If the signal should be given by those in our midst, and those to come, as at the massacre of St. Bartholomew, August 27, 1572, and the papal standard should be raised, and every Roman Catholic should take his place against the Stars and Strips, in what condition are we for defense?" (Patriotic American.)

AN ANATHEMA,

DELIVERED BY POPE GREGORY VII., AGAINST HENRY II.
OF GERMANY, IN 1076.

“Blessed Peter, Prince of the Apostles, hear me, your servant, whom you have nourished from his infancy, and have delivered this day from the hands of the wicked who hate me because I am faithful to you; you are my witness, you and our Lady, the Mother of God, and your brother St. Paul, that your Holy Roman Church placed me against my will in your see, and that I had rather died an exile than raised myself to it by unlawful means, or the favor of men. But being by your grace placed in it, I persuade myself that it pleases you that I should rule the Christian people committed to your care, and exert the power that God has given me as holding your place, the power of binding and loosing in heaven and on earth.

“In this persuasion it is, that for the honor and defense of your church, on the part of Almighty God, Father, Son, and Holy Ghost, and by your power and authority, I forbid King Henry, the son of the Emperor Henry,—who with an unheard-of pride has insulted your church,—to meddle henceforth with the government of the Teutonic Kingdom or of Italy. I absolve all Christians from the oath of allegiance which they have taken or shall take to him, and forbid any one to serve him as a king, for he, who attempts to lessen the honor of your church, deserves to forfeit his own. And because he

has refused to obey as becomes a Christian, and has not returned to the Lord, whom he has forsaken by communicating with excommunicated persons, but despised the counsels which I gave him for his welfare, and endeavored to raise divisions in your church, I now anathematize him in your name, that all nations may know, that thou art Peter, that upon this rock the Son of the living God has built His Church, and that the gates of hell shall not prevail against it."

CORRESPONDENCE BETWEEN JEFFERSON DAVIS AND POPE PIUS IX.

LETTER FROM JEFFERSON DAVIS TO POPE PIUS IX.

WRITTEN IN RICHMOND, VA., SEPTEMBER 23, 1863.

"Very Venerable Sovereign Pontiff: The letters which you have written to the clergy of New Orleans and New York, have been communicated to me, and I have read with emotion the deep grief therein expressed for the ruin and devastation caused by the war, which is now being waged by the United States against the states and the people which have selected me as their president, and your orders to your clergy to exhort the people to *peace and charity*. I am deeply sensible of the Christian charity, which has impelled you to this reiterated appeal to the clergy. It is for this reason that I feel it my duty to express personally, and in the name of the Confederate States, our gratitude for such sentiments of Christian good feeling and love, and to assure your holiness that the people threat-

ened, even on their own hearths, with the most cruel oppression and terrible carnage, are desirous now, as they always have been, to see the end of this impious war; that we have ever addressed prayers to heaven for that issue, which your holiness now desires; that we desire none of our enemy's possessions, but that we fight merely to resist the devastation of our country, and the shedding of our best blood, and to force them to let us live in peace under the protection of our own institutions, and under our laws, which not only insure to every one the enjoyment of his temporal rights, but also the free exercise of his religion. I pray your holiness, to accept on the part of myself and the people of the Confederate States, our sincere thanks for your efforts in favor of peace. May the Lord preserve the days of your holiness, and keep you under his divine protection.

“JEFFERSON DAVIS.”

LETTER FROM POPE PIUS IX. TO JEFFERSON DAVIS.

*To the Illustrious and Honorable Jefferson Davis,
President of the Confederate States of America:*

“Illustrious and Honorable Sir—Greeting: We recently received, with all the kindness due to him, the envoy sent by your Excellency to convey to Us, your letter dated the 23d of the month of September, of the present year. It was certainly a cause of no ordinary rejoicing to Us to be informed by this gentleman, and by the letter of your Excellency, of the lively satisfaction you experienced and of the

deep sense of gratitude you entertained toward Us, illustrious and honorable sir, when you first perused Our letters addressed to those Venerable Brothers, John, Archbishop of New York, and John, Archbishop of New Orleans, on the 18th of October of last year, in which We again and again strongly urged and exhorted those Venerable Brothers, on account of their great piety and episcopal solicitude, to make it the object of their constant efforts and of their earnest study, acting thus in Our name to put an end to that fatal civil war prevailing in that country, and to re-establish among the American people peace and concord, as well as feelings of mutual charity and love. It was peculiarly gratifying to Us to hear that you, illustrious and honorable Sir, as well as the people whom you govern, are animated by the same desire for peace and tranquility, which We so earnestly inculcated in the letters referred to, addressed to said Venerable Brothers. Would to God that the other inhabitants of those regions (the Northern People) and their rulers, seriously reflecting upon the fearful nature of intestine warfare, might in a dispassionate mood hearken to and adopt the counsels of peace! We, on Our part shall not cease offering up Our most fervent prayers to Almighty God, begging and supplicating Him in His goodness to pour out upon all the people of America a spirit of Christian charity and peace, and to rescue them from the multitudes of evil now afflicting them. We also pray the same all-clement Lord of Mercies to shine upon your Excellency the

light of His divine grace, and to unite you and Ourselves in bonds of perfect love.

“Given at Rome, at St. Peter’s, the 3^d day of December, 1863, in the Eighteenth year of Our Pontificate.

“PIUS IX., POPE.”

CHAPTER VI.

LINCOLN’S ASSASSINATION TRACED DIRECTLY TO THE DOORS OF ROME. EVERY PERSON CONNECTED WITH THE MURDER WAS A ROMAN CATHOLIC. FATHER CHINIQUY AND THE MARTYRED PRESIDENT.

The subjoined narrative was compiled by the *Patriotic American*, from the highly valuable work of Rev. Charles Chiniquy, the distinguished reformed Roman Catholic priest, entitled, “Fifty Years in the Church of Rome.” It is reproduced here with but slight abridgment:

INTRODUCTORY REMARKS.

On the eightieth anniversary of his birthday, Rev. Charles Chiniquy was entertained by his friends and neighbors at the town of St. Anne, Illinois. In the course of some remarks he referred to a malicious prosecution, of which he was many years ago made the subject at the instigation of the Jesuits, and of his successful defense by Abraham Lincoln. Between the two a warm attachment sprang up. When Mr. Chiniquy had been triumphantly vin-

dictated by Abraham Lincoln, then it was that the latter became an object of hatred to the Roman Catholic priesthood. The history of Mr. Chiniquy, his labors, travels, sufferings, triumphs, persecutions and marvelous escapes from death, form one of the most wonderful narratives of the century. He is the most remarkable character, religiously, of modern times. His book, "Fifty Years in the Church of Rome," a work of 832 pages, has run through thirty editions, of 1,500 copies, and the publisher, Adam Craig, states that the plates in his office and the editions of the book, have twice been mysteriously destroyed by fire.* This work contains, among other matters of national nature, a chapter showing by whose efforts the death of Abraham Lincoln was brought about.

BIOGRAPHY OF MR. CHINIQUY.

Charles Chiniquy was born July 30, 1809, at Kamouraska, Canada. Five years later his parents

* The following dispatch, dated Kankakee, Illinois, February 9, 1893, is taken from the *Chicago Inter Ocean*: "The residence of Father Chiniquy, located at St. Anne, near this city, was burned last night. It is reported that the fire was of an incendiary origin. Father Chiniquy was formerly a prominent Catholic priest, but renounced the church in the year 1860. Since that time he has been crusading against the Catholic religion, and on many occasions has barely escaped with his life from mobs. He had a fine library and many memorials and presents from various societies given to him on account of his work. These were also destroyed. The loss on the dwelling will amount to \$5,000, and on contents will probably be \$10,000, partly covered by insurance. Father Chiniquy established the now famous Shrine of St. Anne, located in the same village where he resides."

emigrated to Murray Bay, at which place he received his early education at the hands of his mother, there being no schools located there at that time. The Bible, printed in Latin and French, was the book in which he was taught to read, and it was from this circumstance that Mr. Chiniquy learned so much of it, and, when the time came when he could no longer be a Romanist without giving up the Bible, he chose to leave the priesthood. It was his devotion and love of the Bible that made his life as a priest of Roman paganism one that was incessantly full of toil, hardship, trials and peril. His history reads like a romance. At all times and places he was discovering where the Bible and the church conflicted, and, in his loyalty to the Book his mother taught him to read, he was ever being placed in antagonistic positions with his ecclesiastical superiors and his fellow priests.

AN APOSTLE OF TEMPERANCE.

There was in all his experience, as a priest, one broad and grand work, that of becoming the foremost figure in the cause of temperance in Canada, and he was so successful in that work that he was the means of reforming not only the various parishes he successfully had charge of as a priest, but the neighboring parishes and priests, and lastly his bishop, as well. This work was of so pronounced a character that he was officially named "The Apostle of Temperance of Canada," by the bishop of Montreal.

Mr. Chiniquy's temperance work was faithfully

carried out for upwards of twelve years, from 1839 to 1851, at which time the "Governor and the two Chambers of Parliament of Canada" voted him public thanks, and presented him with \$2,500 as a public testimony of their kind feelings for what he had done in the cause of temperance. The city of Montreal also presented him with a gold medal.

SETTLEMENT IN ILLINOIS.

These facts in Mr. Chiniquy's early history prove incontestably that he was a man of unswerving devotion to what he believed was right. He had the courage of his convictions so as to act them out; in a word, he was all that goes to make a brave and upright man. It is no wonder, then, that, after his signal success in the cause of temperance, he was selected to be the standard-bearer for the French Canadian Catholic colonies that were designed to be planted upon the broad prairies of Illinois. The bishop of Chicago invited him to carry out this work, and Mr. Chiniquy accepted the task. Shortly after arriving in Illinois he selected the site of what is now the town of St. Anne, his present home, as the best place for a colony, and inside of ten days after, fifty families located on the spot.

PLOTTING OF JEALOUS PRIESTS.

His great success aroused the jealousy of some disreputable priests who sought to create trouble between him and his bishop by writing letters of a defamatory nature, attributing their authorship to Mr. Chiniquy. The priest who wrote these letters was detected, and Mr. Chiniquy was exonerated.

The bishop, finding so much wickedness among his priests, resigned and a new bishop, Rev. O'Regan, was appointed in his place. This bishop was influenced against Mr. Chiniquy, however, successfully, and he forbade Mr. Chiniquy to circulate the Bible. Bishop O'Regan becoming guilty of depriving the French Catholics of their church, etc., Mr. Chiniquy remonstrated, and the bishop did all in his power to remove him. In this the bishop was unsuccessful, for he could not find anything against Mr. Chiniquy's character. Other causes also led to a rupture, such as trying to make Mr. Chiniquy associate with dissolute and drunken priests. Failing in all these things a plot was concocted against Mr. Chiniquy, and he was several times brought before the criminal courts; each time, however, Mr. Chiniquy defeated his enemies.

CHINIQUEY AND LINCOLN—A CRIMINAL TRIAL.

Lastly, a charge was brought against him of a terrible character, and the case was to be tried in a distant county where Mr. Chiniquy was unknown. Instead of being tried at Kankakee, where he was known, a change of venue was taken to the court of Urbana, in Champaign county, Mr. Chiniquy in the mean time being held as a prisoner, under bail, by the sheriff. In this "dark hour" a stranger advised him to secure the services of Abraham Lincoln, and meeting with a favorable response from his lawyers, he telegraphed Mr. Lincoln asking if he would defend his honor and his life at the next May term of the court of Urbana. In a few minutes Mr. Lincoln replied:

"Yes, I will defend your honor and your life at the next May term at Urbana. ABRAHAM LINCOLN."

Of the first trial at Urbana, Mr. Chiniquy says: "I spent six long days at Urbana as a criminal. During the greater part of that time all that human language can express of abuse and insult was heaped on my poor head. * * * I never heard anything like the eloquence of Abraham Lincoln, when he demolished the testimony of the two perjured priests who, with a dozen other false witnesses, had sworn against me. Through the mistake of having one Roman Catholic on the jury it was unable to agree—the Catholic being like the man who never met eleven such men before. And the case was again set for trial for the following October."

Now came the greatest trial of Mr. Chiniquy's life. His enemies, rich, powerful, high in position, scrupled at no means and left no stone unturned to crush him. At the last trial so positive was the perjured evidence, that when it was once heard, the Chicago papers were telegraphed that he would be convicted. Yet this very circumstance saved Mr. Chiniquy from being a victim to his foes. A lady in Chicago reading the papers said it would be too bad, for she knew Mr. Chiniquy was innocent. Not being able to go to Urbana, her husband prevailed on another lady, who knew the same facts, to go in her place. Upon her arrival the whole plot was exposed and Mr. Chiniquy was saved,—the witnesses leaving town before court could open the second day for fear of being lynched. Indeed, so grave was

the case, and so strong the evidence, that at the close of the first day Mr. Lincoln said to Mr. Chiniquy, "The only way to be sure of a favorable verdict tomorrow is, that God Almighty would take your part and show your innocence! Go to him and pray, for he alone can save you." Mr. Chiniquy went to his room, but not to sleep, as we may readily suppose, but to pray. When the lady arrived from Chicago, she went direct to Mr. Lincoln and told him all. At three o'clock Mr. Lincoln told Mr. Chiniquy he was saved. At the opening of the court the next morning the prosecution withdrew the case, acknowledging the innocence of Mr. Chiniquy. "Mr. Lincoln," says Mr. Chiniquy, "having accepted that reparation in my name, made a short but one of the most admirable speeches I had ever heard, on the cruel injustice I had suffered at the hands of my merciless prosecutors, and denounced the rascality of the priests who had perjured themselves, with such terrible colors that it had been wise on their part to fly away and disappear before the opening of the court, for the whole city was ransacked for them by hundreds."

CHINIQUY'S PRESENTIMENT OF DANGER TO LINCOLN.

Abraham Lincoln had now defended Mr. Chiniquy for more than a year, yet such was the friendship he acquired for Mr. Chiniquy that he would not accept over fifty dollars for his services, writing a note for that amount for Mr. Chiniquy to sign. We here quote from "Fifty Years in the Church of Rome," page 663-4:

"When Abraham Lincoln was writing the due-bill, the relaxation of the great strain upon my mind, and the great kindness of my benefactor and defender in charging me so little for so great a service, and the terrible presentiment that he would pay with his life what he had done for me, caused me to break into sobs and tears.

"When Mr. Lincoln had finished writing the due-bill, he turned round to me and said: 'Father Chiniquy, what are you crying for? Ought you not to be the most happy man alive? You have beaten your enemies and gained the most glorious victory, and you will come out of all your troubles in triumph.'

" 'Dear Mr. Lincoln,' I answered, 'allow me to tell you the joy I should naturally feel, for such a victory is destroyed in my mind by the fear of what it may cost you. There were then in the crowd not less than ten or twelve Jesuits from Chicago and St. Louis, who came to hear my sentence of condemnation to the penitentiary. But it was on their heads that you have brought the thunders of heaven and earth! Nothing can be compared to the expression of their rage against you, when you not only wrenched me from their cruel hands, but you were making the walls of the court-house tremble under the awful and superhuman eloquent denunciation of their infamy, diabolical malice, and total want of Christian and human principle, in the plot they had formed for my destruction. What troubles my soul just now, and draws my tears, is that it seems to me that I have read your sentence

of death in their bloody eyes. How many other noble victims have already fallen at their feet?

"He tried to divert my mind, at first with a joke. 'Sign this,' said he, 'It will be my warrant of death.'

"But after I had signed, he became more solemn and said, 'I know that Jesuits never forget nor forsake. But man must not care how and where he dies, provided that he dies at the post of honor and duty,' and he left me."

RENOUNCES ROMANISM.

Shortly after these occurrences Mr. Chiniquy and all his people with him withdrew from the Catholic communion, and to this day the town of St. Anne, Illinois, are pastor and people, faithful to each other.

THE BALTIMORE PLOT.

We must now introduce Mr. Chiniquy's evidence regarding the assassination of Abraham Lincoln, and see how his fears were only too sadly realized. His narrative proceeds:

"At the end of August, having known from a Roman Catholic priest, whom, by the mercy of God, I had persuaded to leave the errors of popery, that there was a plot among them to assassinate the president, I thought it was my duty to go and tell him what I knew, at the same time giving him a new assurance of gratitude for what he had done for me.

"Knowing that I was among those who were waiting in the ante-chamber, he sent immediately for me, and received me with greater cordiality and

marks of kindness than I could expect. 'I am so glad to meet you again,' he said, 'you see that your friends, the Jesuits, have not yet killed me. But they would have surely done it, when I passed through their most devoted city, Baltimore, had I not defeated their plans, by passing incognito, a few hours before they expected me. We have the proof that the company which had been selected and organized to murder me was lead by a rabid Roman Catholic, called Byrne; it was almost entirely composed of Roman Catholics; more than that, there were two disguised priests among them to lead and encourage them. I am sorry to have so little time to see you; but I will not let you go before telling you that a few days ago, I saw Mr. Morse, the learned inventor of electric telegraphy; he told me that when he was in Rome, not long ago, he found out the proofs of a most formidable conspiracy against this country and all its institutions. It is evident that it is to the intrigues and emissaries of the pope that we owe, in great part, the horrible civil war which is threatening to cover the country with blood and ruins.'

"Shortly afterward the president excused himself and made an appointment to see Mr. Chiniquy the next day, saying: 'Please come again to-morrow, at ten o'clock, I have a very important question to ask you, on a matter which has been constantly before my mind, these last few weeks.'

THE CHARGE OF APOSTASY.

"The next day I was there at the appointed hour with my noble friend, who said: 'I could not

give you more than ten minutes yesterday, but I will give you twenty to-day. I want your views about a thing which is exceedingly puzzling to me, and you are the only one to whom I would like to speak on that subject. A great number of Democratic papers have been sent to me, lately, evidently written by Roman Catholics, publishing that I was born a Roman Catholic, and baptized by a priest. They called me a renegade and apostate, on account of that; and they heaped upon my head mountains of abuse. At first I laughed at it, for it is a lie. Thanks be to God, I have never been a Roman Catholic. No priest of Rome has ever laid his hand on my head. But the persistency of the Romish press to present this falsehood to their readers as a gospel truth, must have a meaning. Please tell me, as briefly as possible, what you think about it.'

" 'My dear president,' I answered, 'it was just this strange story published about you which brought me here yesterday. I wanted to say a word about it, but you were too busy. Let me tell you that I wept like a child when I read that story for the first time. For, not only my impression is that it is your sentence of death, but I have it from the lips of a converted priest, that it is in order to excite the fanaticism of the Roman Catholic murderers, whom they hope to find sooner or later to strike you down; they have invented that false story of your being born in the Church of Rome, and of your being baptized by a priest. They want by

that to brand your face with the ignominious mark of apostasy. Do not forget that, in the Church of Rome, an apostate is an outcast, one who has no place in society, and no right to live.

“The Jesuits want the Roman Catholics to believe that you are a monster, an open enemy of God and of His church, that you are an excommunicated man. For every apostate is, *ipso facto*, (by that very fact,) excommunicated. I have brought to you the theology of one of the most learned and approved of the Jesuits of his time, Bussambaum, who, with many others, says that the man who will kill you will do a good and holy work. More than that, here is a copy of a decree of Gregory VII., proclaiming that the killing of an apostate, or a heretic and an excommunicated man, as you are declared to be, is not murder; nay, that it is a good, a Christian act. That decree is incorporated in the Canon Law, which every priest must study, and which every good Catholic must follow.’

“My dear president, I must repeat to you here what I said when in Urbana, in 1850. My fear is that you will fall under the blows of a Jesuit assassin, if you do not pay more attention than you have done, till now, to protect yourself. Remember that because Coligny was a heretic, as you are, he was brutally murdered in the St. Bartholomew night; that Henry IV. was stabbed by the Jesuit assassin, Revailac, the 14th of May, 1610, for having given liberty of conscience to his people, and that William the Taciturn was shot dead by another Jesuit mur-

derer called Girard, for having broken the yoke of the Pope. The Church of Rome is absolutely the same to-day as then, claiming that she has the right, and that it is her duty to punish by death any heretic who is in her way as an obstacle to her designs. The unanimity with which the Catholic hierarchy of the United States is on the side of the rebels, is an uncontrovertible evidence that Rome wants to destroy this Republic, and as you are, by your personal virtues, your popularity, your love for liberty, your position, the greatest obstacle to their diabolical scheme, their hatred is concentrated upon you; you are the daily object of their maledictions; it is at your breast they will direct their blows. My blood chills in my veins, when I contemplate the day which may come, sooner or later, when Rome will add to her other iniquities, the murder of Abraham Lincoln.' ”

JESUITS THE ENEMIES OF LIBERTY.

“When saying these things to the president, I was exceedingly moved, my voice was as choked, and I could hardly restrain my tears. But the president was perfectly calm. When I had finished speaking, he took the volume of Bussambaum from my hands, read the lines which I had marked with red ink, and I helped him to translate them into English. He then gave me back the book, and said:

“I will repeat to you what I said at Urbana, when for the first time you told me your fears lest I would be assassinated by the Jesuits. “Man must not care where and when he will die, provided he

dies at the post of honor and duty." But I may add to-day, that I have a presentiment that God will call me to him through the hand of an assassin. Let his will, and not mine, be done! He then looked at his watch, and said: 'I am sorry that the twenty minutes that I had consecrated to our interview have almost passed away; I will be forever grateful for the warning words you have addressed to me about the dangers ahead to my life, from Rome. I know they are not imaginary dangers. If I were fighting against a Protestant South, as a nation, there would be no danger of assassination. The nations that read the Bible fight bravely on the battle field, but they do not assassinate their enemies. The Pope and the Jesuits, with their infernal Inquisition, are the only organized power in the world which has recourse to the dagger of the assassin to murder those whom they cannot convince with their arguments, or conquer with the sword.'

"Unfortunately, I feel more and more, every day, that it is not against the Americans of the South alone, I am fighting, it is more against the Pope of Rome, his perfidious Jesuits, and their blind and bloodthirsty slaves, than against the real American Protestants, that we have to defend ourselves. Here is the real danger of our position: So long as they will hope to conquer the North, they will spare me; but the day we will rout their armies, (and the day will surely come, with help of God,) take their cities and force them to submit, then, it is my impression, that the Jesuits, who are

the principal rulers of the South, will do what they have almost invariably done in the past. The dagger or the pistol of one of their adepts, will do what the strong hands of the warriors could not achieve. This civil war seems to be nothing but a political affair to those who do not see, as I do, the secret springs of that terrible drama. But it is more a religious than a civil war. It is Rome who wants to rule and degrade the North as she has ruled and degraded the South, from the very day of its discovery. There are only a very few of the Southern leaders who are not more or less under the influence of the Jesuits through their wives, family relations and their friends. Several members of the family of Jeff Davis belong to the Church of Rome. Even the Protestant ministers are under the influence of the Jesuits without suspecting it. To keep her ascendancy in the North as she does in the South, Rome is doing here what she has done in Mexico, and in all of the South American republics; she is paralyzing by a civil war, the arms of the soldiers of liberty. She divides our nation in order to weaken, subdue and rule it.'

“ ‘Surely we have some brave and reliable Roman Catholic officers and soldiers in our armies, but they form an insignificant minority when compared with the Roman Catholic traitors against whom we have to guard ourselves day and night. The fact is, that the immense majority of the Roman Catholic bishops, priests and laymen, are rebels at heart, when they cannot be in fact; with very few excep-

tions, they are publicly in favor of slavery. I understand, now, why the patriots of France, who determined to see the colors of liberty floating over their great and beautiful country, were forced to hang or shoot almost all the priests and monks as the irreconcilable enemies of liberty. For it is a fact, which is now evident to me, that, with very few exceptions, every priest and every true Roman Catholic is a determined enemy of liberty. Their extermination in France was one of those terrible necessities which no human wisdom could avoid; it looks to me now as an order from heaven to save France. May God grant that the same terrible necessity be never felt in the United States! But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly-bought liberties, they would drive them away to-morrow from among us, or they would shoot them as traitors. But I keep those sad secrets in my heart; you are the only one to whom I reveal them, for I know that you learned them before I did. The history of these last thousand years tells us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to its neck, and a ball to its feet, to paralyze it and prevent its advance in the ways of civilization, science, intelligence, happiness and liberty. But, I forgot that my twenty minutes are gone long ago. Please accept my sincere thanks for

the new lights you have given me on the dangers of my position, and come again. I will always see you with a new pleasure.' "

CHINIQUEY'S LAST VISIT TO LINCOLN.

"The third and last time I went to pay my respects to the doomed president, and to warn him against the impending dangers which I knew were threatening him, was on the morning of June 8, 1864, when he was absolutely besieged by people who wanted to see him. After a kind and warm shaking of hands, he said:

"I am much pleased to see you again. But it is impossible, to-day, to say anything more than this. To-morrow afternoon I will receive the delegation of the deputies of all loyal states, sent to officially announce the desire of the country that I should remain the president for four years more. I invite you to be present with them at that interesting meeting. You will see some of the most prominent men of our Republic, and I will be glad to introduce you to them. You will not present yourself as a delegate of the people, but only as the guest of the president; and that there may be no trouble, I will give you this card, with a permit to enter with the delegation. But do not leave Washington before I see you again; I have some important matters on which I wish to know your mind.'

"The next day it was my privilege to have the greatest honor ever received by me. The good president wanted me to stand at his right hand when he received the delegation, and hear the ad-

dress presented by Governor Dennison, the president of the convention, to which he replied in his own admirable simplicity and eloquence; finishing with one of his most witty anecdotes: 'I am reminded in this convention of the story of an old Dutch farmer, who remarked to a companion, wisely, "that it was not best to swap horses when crossing a stream."' "

"The next day he kindly took me with him in his carriage, when visiting the 30,000 wounded soldiers picked up on the battle-fields of the seven days' battle of the Wilderness, and the thirty days' battle around Richmond, where Grant was just breaking the backbone of the rebellion. On the way to and from the hospitals, I could not talk much. The noise of the carriage rapidly drawn on the pavement was too great. Besides that, my soul was so much distressed, and my heart so much broken by the sight of the horrors of that fratricidal war, that my voice was as stifled."

THE WAR THE WORK OF THE JESUITS.

"The only thought which seemed to occupy the mind of the president was the part which Rome had in the terrible struggle. Many times he repeated:

"This war would never have been possible without the sinister influence of the Jesuits. We owe it to popery that we now see our land reddened with the blood of her noblest sons. Though there were great differences of opinion between the South and the North, on the question of slavery; neither Jeff

Davis nor any one of the leading men of the Confederacy would have dared to attack the North, had they not relied on the promises of the Jesuits, that, under the mask of Democracy, the money and the arms of the Roman Catholics, even the arms of France, were at their disposal, if they would attack us. I pity the priests, the bishops and the monks of Rome in the United States, when the people realize that they are, in great part, responsible for the tears and blood shed in this war; the later, the more terrible will the retribution be. I conceal what I know on that subject from the knowledge of the nation; for if the people knew the whole truth, this war would turn into a religious war, and it would at once take a tenfold more savage and bloody character. It would become merciless, as all religious wars are. It would become a war of extermination on both sides. The Protestants of both the North and the South would surely unite to exterminate the priests and the Jesuits, if they could hear what Professor Morse has said to me of the plots made in the very city of Rome to destroy this Republic, and if they could learn how the priests, the nuns, and the monks, who daily land on our shores, under the pretext of preaching their religion, instructing the people in their schools, taking care of the sick in the hospitals, are nothing else but the emissaries of the Pope, of Napoleon, and the other despots of Europe, to undermine our institutions, alienate the hearts of people from our constitution and our laws, destroy our schools, and

prepare a reign of anarchy here as they have done in Ireland, in Mexico, in Spain, and wherever there are any people who want to be free, etc.'

"While the president was speaking thus, we arrived at the door of his mansion. He invited me to go with him to his study, and said:

"'Though I am very busy, I must rest an hour with you. I am in need of that rest. My head is aching, I feel as crushed under the burden of affairs which are on my shoulders. There are many important things about the plots of the Jesuits that I can learn only from you. Please wait just a moment; I have just received some dispatches from General Grant, to which I must give an answer. My secretary is waiting for me. I go to him. Please amuse yourself with those books during my short absence.'"

THE POPE'S LETTER TO JEFF DAVIS.

"Twenty-five minutes later the president returned with his face flushed with joy.

"'Glorious news! General Grant has again beaten Lee, and forced him to retreat towards Richmond, where he will have to surrender before long. Grant is a real hero. But let us come to the question I want to put to you. Have you read the letter of the Pope to Jeff Davis, and what do you think of it?"

"'My dear president,' I answered, 'it is just that letter which brought me to your presence again, day before yesterday. I wanted to come and see you, from the very day I read it. But I knew you were so overwhelmed with the affairs of your gov-

ernment, that I would not be able to see you. However, the anxieties of my mind were such that I determined to go over every barrier to warn you again against the new dangers and plots which I knew would come out from that perfidious letter against your life.

“That letter is a poisoned arrow thrown by the Pope at you personally; and it will be more than a miracle if it be not your irrevocable warrant of death. Before reading it, it is true that every Catholic could see by the unanimity of the bishops siding with rebel cause, that their church as a whole was against this free Republican government. However, a good number of liberty-loving Irish, German and French Catholics, following more the instincts of their noble nature, than the degrading principles of their church, enrolled themselves under the banners of liberty, and have fought like heroes. To detach these men from the rank and file of the Northern armies, and force them to help the cause of the rebellion, became the object of the intrigues of the Jesuits. Secret and pressing letters were addressed from Rome to the bishops, ordering them to weaken your armies by detaching those men from you. The bishops answered that they could not do that without exposing themselves to be shot. But they advised the Pope to acknowledge, at once, the legitimacy of the Southern republic, and to take Jeff Davis under his supreme protection by a letter, which would be read everywhere.

“That letter, then, logically tells the Roman Catholics that you are a bloody tyrant; a most execrable being when fighting against a government which the infallible and Holy Pope of Rome recognizes as legitimate. The Pope by this letter tells his blind slaves that you are an infamous usurper, when considering yourself the president of the Southern states; that you are outraging the God of heaven and earth, by continuing such a bloody war to subdue a nation over whom God Almighty has declared through his infallible Pontiff, the Pope, that you have not the least right; that letter means that you will give an account to God and man for the blood and tears you have caused to flow in order to satisfy your ambition.

“By this letter of the Pope to Jeff Davis you are not only an apostate, as you were thought before, whom every man had the right to kill, according to the canonical laws of Rome; but you are more vile, criminal and cruel than the horse-thief, the public bandit and the lawless brigand, robber and murderer; whom it is a duty to stop and kill, when we take them in their acts of blood, and that there is no other way to put an end to their plunders and murders.

“And, my dear president, the meaning I give you of this perfidious letter of the Pope to Jeff Davis, is not a fancy imagination on my part, it is the unanimous explanation given to me by a great number of the priests of Rome, with whom I have had occasion to speak on that subject. In the

name of God and in the name of our dear country, which is so much in need of your services, I conjure your attention to protect your precious life, and not continue to expose it as you have done till now.'"

ALLIANCE OF THE REBELS AND PAPISTS. GEN. MEADE
AND BISHOP HUGHES.

"The president listened to my words with breathless attention. He replied:

"'You confirm me in my views I had taken of the letter of the Pope. Professor Morse is of the same mind with you. It is, indeed, the most perfidious act which could occur under present circumstances. You are perfectly correct when you say that it was to detach the Roman Catholics who had enrolled themselves in our armies. Since the publication of that letter a great many of them have deserted their banners and turned traitors; very few, comparatively, have remained true to their oath of fidelity. It is, however, very lucky that one of those few, Sheridan, is worth a whole army by his ability, his patriotism and his heroic courage. It is true also, that Meade has also remained with us and gained the bloody battle of Gettysburgh. But how could he lose it, when he was surrounded by such heroes as Howard, Reynolds, Buford, Wadsworth, Cutler, Slocum, Sickles, Hancock, Barns, etc. But it is evident that his Romanism superseded his patriotism after the battle. He let the army of Lee escape, when it was so easy to cut his retreat and force him to surrender after having lost nearly half of his soldiers in the last three days' carnage.

“ ‘When Meade was to order the pursuit after the battle, a stranger came in haste to the headquarters, and that stranger was a disguised Jesuit. After a ten minutes’ conversation with him, Meade made such arrangements for the pursuit of the enemy, that he escaped almost untouched, with the loss of only two guns.

“ ‘You are right,’ continued the president, ‘when you say that this letter of the Pope has entirely changed the nature and the ground of the war. Before they read it, the Roman Catholics could see that I was fighting against Davis and his Southern Confederacy. But now, they must believe that it is against Christ and his Holy Vicar, the Pope, that I am raising my sacrilegious hands; we have daily proofs that their indignation, their hatred, their malice against me, are an hundred fold intensified. New projects of assassination are detected almost every day, accompanied with such savage circumstances that they bring to my memory the massacre of St. Bartholomew and the gunpowder plot. We feel, at their investigation, that they come from the same masters in the art of murder, the Jesuits.

“ ‘From the beginning of our civil war there has been, not a secret, but a public alliance between the Pope of Rome and Jeff Davis; and that alliance has followed the common laws of this world’s affairs. The greater has led the smaller, the stronger has guided the weaker. The Pope and his Jesuits have advised, supported and directed Jeff Davis on the

land, from the first gun-shot at Fort Sumpter, by the rabid Roman Catholic, Beauregard. * * * They are helping him on the sea, by guiding and supporting the other rabid Roman Catholic pirate, Semmes. * * * The Pope has thrown away the mask and shown himself the public partisan and the protector of the rebellion, by taking Jeff Davis by the hand, and impudently recognizing the Southern States as a legitimate government. Now, I have the proof in hand that that very bishop Hughes, whom I had sent to Rome that he might induce the Pope to urge the Roman Catholics, of the North at least, to be true to their oath of allegiance, and whom I thanked publicly, when under the impression that he had acted accordingly to the promise he had given me, is the very man who advised the Pope to recognize the legitimacy of the Southern Republic, and put the whole weight of his tiara in the balance against us, in favor of our enemies.

“‘You are not the first to warn me against the dangers of assassination. My ambassadors in Italy, France and England, as well as Professor Morse, have many times warned me against the plots of the murderers whom they have detected in those different countries. But I see no other safeguard against those murderers, but to be always ready to die.’”

Much more was said by the president at this interview of a religious character in which Mr. Lincoln expressed his conviction that he would die by the hands of a Jesuit assassin, just as soon as peace should be declared. After which Mr. Chiniquy bade him adieu for the last time.

THE ASSASSINATION OF LINCOLN.

After quoting from "Abbott's History of the Civil War" the graphic account of the scenes following the assassination as there given, Mr. Chiniquy's book proceeds:

"But who was the assassin? Booth was nothing but the tool of the Jesuits. It was Rome that directed his arm, after corrupting his heart and damning his soul. After I had mixed my tears with those of the grand country of my adoption, I fell on my knees and asked my God to grant me to show to the world what I knew to be the truth, viz.: That that horrible crime was the work of Popery. And, after twenty years of constant and most difficult researches, I come fearlessly, to-day, before the American people, to say and prove that the president, Abraham Lincoln, was assassinated by the Priests and the Jesuits of Rome."

The work then rehearses the facts connected with the Surratt house in Washington, where the assassination was planned, and proceeds:

"The great, the fatal mistake of the American government in the prosecution of the assassins of Abraham Lincoln was to constantly keep out of sight the religious element of that terrible drama. Nothing would have been more easy, than to find out the complicity of the priests, who were not only coming every week and every day, but who were even living in that den of murderers. But this was carefully avoided from the beginning to the end of the trial. When, not long after the

execution of the murderers, I went, incognito, to Washington to begin my investigation about its real and true authors, I was not a little surprised to see that not a single one of the government men, to whom I addressed myself, would consent to have any talk with me on that matter, except after I had given my word of honor that I would never mention their names in connection with the result of my investigation. I saw, with profound distress, that the influence of Rome was almost supreme in Washington.

"Several of the government men, in whom I had more confidence, told me:

"'We had not the least doubt that the Jesuits were at the bottom of that great iniquity. Had we been in days of peace, we know that with a little more pressure on the witnesses, many priests would have been compromised. Mrs. Surratt's house was their common rendezvous; it is more than probable that several of them might have been hung.'"

ESCAPE AND SUBSEQUENT TRIAL OF JOHN SURRETT.

"But if any one has still any doubts of the complicity of the Jesuits, in the murder of Abraham Lincoln, let him give a moment of attention to the following facts, and his doubts will be forever removed. It is only from the very Jesuit accomplice's lips that I take my sworn testimonies.

"It is evident that a very elaborate plan of escape had been prepared by the priests of Rome, to save the lives of the assassins and the conspirators. Let us fix our eyes on John Surratt, who was in Wash-

ington on the 14th of April, helping Booth in the perpetration of the assassination. Who will press him to their bosoms, put their mantles on his shoulders to conceal him from the just vengeance of the human and Divine laws? The priest, Charles Boucher, (*Trial of John Surratt*, Vol. II., pages 904-912,) swears that only a few days after the murder, John Surratt was sent to him by Father Lapierre, of Montreal; that he kept him concealed in his parsonage of St. Liboire, from the end of April to the end of July, then he took him back, secretly, to Father Lapierre, who kept him secreted in his own father's house, under the very shadow of the Montreal Bishop's palace. He swears (pp. 905-914) that Father Lapierre visited him (Surratt) often, when secreted at St. Liboire, and that he (Father Boucher) visited him at least twice a week, from the end of July to September, when concealed in Father Lapierre's house in Montreal.

"That same Father Charles Boucher swears that he accompanied John Surratt in a carriage, in the company of Father Lapierre, to the Steamer "Montreal," when starting for Quebec. That Father Lapierre kept him (John Surratt) under lock, during the voyage from Montreal to Quebec, and that he accompanied him, disguised, from the Montreal steamer, to the ocean steamer, "Peruvian." (*Trial of Surratt*, p. 910.)

"The doctor of the steamer 'Peruvian,' L. I. A. McMillan, swears (Vol. I., p. 460) that Father Lapierre introduced him to John Surratt, under the false

name of McCarthy, whom he was keeping locked in his state-room, and whom he conducted, disguised to the ocean steamer 'Peruvian,' and with whom he remained till he left Quebec for Europe, the 15th of September, 1865.

"But who is that Father Lapierre who takes such a tender, I dare say a paternal, care of Surratt? It is no less a personage than the canon of Bishop Bourget, of Montreal. He is the confidential man of the Bishop. He lives with the Bishop, eats at his table, assists him with his counsel, and has to receive his advice in every step of life. According to the laws of Rome, the canons are to the bishops what the arms are to the body.

"But now the great crime is accomplished! Lincoln is murdered! Jeff Davis, the dear son of the Pope, is avenged! The great republic has been struck to the heart! The soldiers of liberty, all over the world, are weeping over the dead form of the one who had led them to victory; a cry of desolation goes from earth to heaven.

"It seems as if we heard the death-knell of the cause of freedom, equality and fraternity among men. It was many centuries since the implacable enemies of the rights and liberties of men had struck such a giant foe; their joy was as great as their victory complete.

"But, do you see that man fleeing from Washington toward the North? He has the mark of Cain on his forehead, his hands are reddened with blood, he is pale and trembling, for he knows

it; a whole outraged nation is after him for her just vengeance; he hears the thundering voice of God. 'Where is thy brother?' Where will he find a refuge? Where, outside of hell, will he meet friends to shelter and save him from the just vengeance of God and men?

"Oh! he has sure refuge in the arms of that church which, for more than a thousand years, has cried: 'Death to all heretics! death to all the soldiers of liberty!' He has devoted friends among the very men who, after having prepared the massacre of Admiral Coligny and his 75,000 Protestant countrymen, rang the bells of Rome to express their joy when they heard that, at last, the King of France had slaughtered them all.

"But where will those bishops and priests of Canada send John Surratt, when they find it impossible to conceal him any longer from the thousands of detectives of the United States, who are ransacking Canada to find out his retreat? Who will conceal, feed, lodge and protect him, after the priests of Canada pressed his hand for the last time, on board of the 'Peruvian' the 15th of September, 1865? Who can have any doubt about that? Who can suppose that any one but the Pope himself and his Jesuits will protect the murderer of Abraham Lincoln in Europe? If you want to see him, after he has crossed the ocean, go to Vitry, at the door of Rome, and there you will find him enrolled under the banners of the Pope, in the 9th company of his Zouaves, under the false name of

Watson (Trial of John Surratt, Vol. I., p. 492.) Of course the Pope was forced to withdraw his protection over him, after the government of the United States had found him there, and he was brought back to Washington to be tried.*

"But on his arrival as a prisoner in the United States, his Jesuit father confessor whispered in his ear: 'Fear not, you will not be condemned! Through the influence of a high Roman Catholic lady, two or three of the jurymen will be Roman Catholics, and you will be safe.'

"Those who have read the two volumes of the trial of John Surratt know that never more evident proofs of guilt were brought against a murderer than in that case. But the Roman Catholic jurymen had read the theology of St. Thomas, a book which the Pope had ordered to be taught in every college, academy and university of Rome; they had learned that it is the duty of the Roman Catholics to exterminate all the heretics. (St. Thomas' Theology, Vol. IV., p. 90.)

"They had read the decree of the council of Constance, that no faith was to be kept with heretics. They had learned from the council of Lateran, that the Catholics who arm themselves for the extermination of heretics have all their sins forgiven, and receive the same blessings as those who go and fight for the rescue of the Holy Land.

"Those jurymen were told by their father confessors that the most Holy Father, Pope Gregory

* See extract from speech by Col. Edwin Sherman on page 270, entitled "John H. Surratt."

VII., had solemnly and infallibly declared that 'the killing of an heretic was no murder.' After such teachings, how could the Roman Catholic jurymen find John Suratt guilty of murder, for killing the heretic Lincoln? The jury having disagreed, no verdict could be given. The government was forced to let the murderer go unpunished."

DIRECT EVIDENCE—REV. F. A. CONWELL'S DISCLOSURES.

Mr. Chiniquy's work contains a most extraordinary narrative to the effect that a knowledge that the assassination was to take place was in the possession of persons in the village of St. Joseph, Minn., before the event. The narration is given in his own words:

"But when the irreconcilable enemies of all the rights and liberties of men were congratulating themselves on their successful efforts to save the life of John Surratt, the God of heaven was stamping again, on their faces, the mark of murder, in such a way that all eyes will see it.

"'Murder will out,' is a truth repeated by all nations from the beginning of the world. It is the knowledge of that truth which has sustained me in my long and difficult researches into the authorship of the assassination of Lincoln, and which enables me to-day, to present to the world a fact which seems almost miraculous, to show the complicity of the priests of Rome in the murder of the martyred president.

"Some time ago, I providentially met the Rev. F. A. Conwell, at Chicago. Having known that I

was in search of facts about the assassination of Abraham Lincoln, he told me he knew one of those facts, which might perhaps throw some light on the subject of my researches.

“ ‘The very day of the murder,’ he said, ‘he was in the Roman Catholic village of St. Joseph, Minnesota State, when, at about six o’clock in the afternoon, he was told by a Roman Catholic of the place, who was a purveyor of a great number of priests who lived in that town, where they have a monastery, that the State Secretary, Seward, and the President, Lincoln, had just been killed. This was told me,’ he said, ‘in the presence of a most respectable gentleman, named Bennett, who was not less puzzled than me. As there were no railroad lines nearer than forty miles, nor telegraph offices nearer than eighty miles from that place, we could not see how such news was spread in that town. The next day, the 15th of April, I was at St. Cloud, a town about twelve miles distant, where there is neither railroad nor telegraph. I said to several people that I had been told in the priestly village of St. Joseph, by a Roman Catholic, that Abraham Lincoln and Secretary Seward had been assassinated. They answered me that they had heard nothing about it. But the next Sabbath, the 16th of April, when going to the church in St. Cloud, to preach, a friend gave me a copy of a telegram sent to him on the Saturday, reporting that Abraham Lincoln and Secretary Seward had been assassinated the very day before, —which was Friday, the 14th,—at 10 p. m. But how

could the Roman Catholic purveyor of the priests of St. Joseph, have told me the same thing, before several witnesses, just four hours before its occurrence? I spoke of this strange thing to many, the same day, and the very next day, I wrote to the *St. Paul Press* under the heading of "A Strange Coincidence." Some time later, the editor of the *St. Paul Pioneer*, having denied what I had written on that subject, I addressed him the following note, which he had printed, and which I have kept. Here it is, you may keep it as an infallible proof of my veracity:

"To the editor of the *St. Paul Pioneer*:

"You assume the non-truth of a short paragraph addressed by me to the *St. Paul Press*, viz:

"A STRANGE COINCIDENCE!

"At 6:30 p. m., Friday last, April 14, I was told as an item of news, 8 miles west of this place, that Lincoln and Seward had been assassinated. St. Cloud, 17th of April, 1865.

"The integrity of history requires that the above coincidence be established. And if any one calls it in question, then proofs more ample than reared their sanguinary shadows to comfort a traitor can now be given.

"Respectfully,

"F. A. CONWELL."

"I asked that gentleman if he would be kind enough to give me the fact under oath, that I might make use of it in the report I intended to publish about the assassination of Lincoln. And he kindly granted my request."

Then follows the affidavit of F. A. Conwell, and

the certificate of the Notary Public, Stephen R. Moore, dated Chicago, Cook County, Ill., Sept. 6, 1883.

"Though this document was very important and precious to me, I felt that it would be much more valuable if it could be corroborated by the testimonies of Messrs. Bennett and Linneman themselves, and I immediately sent a magistrate to find out if they were still living, and if they remembered the facts of the sworn declaration of Rev. Mr. Conwell. By the good providence of God, both of these gentlemen were found living, and both gave the following testimonies." [Here follows the affidavit of Horace P. Bennett and the notarial certificate of Andrew C. Robertson, of St. Cloud, Minn., Oct. 18, 1883.]

"Mr. Linneman having refused to swear on his written declaration, which I have in my possession, I take only from it what refers to the principal fact, viz: that three or four hours before Lincoln was assassinated at Washington, the 14th of April, 1865, the fact was told as already accomplished, in the priestly village of St. Joseph, Minnesota.

"He (Linneman) remembers the time that Messrs. Conwell and Bennett came to this place (St. Joseph, Minnesota,) on Friday evening, before the president was killed, and he asked them if they had heard he was dead, and they replied they had not. He heard this rumor in his store from people who came in and out. But he cannot remember from whom.

J. H. LINNEMAN.

"October 20, 1883."

"I present here to the world a fact of the greatest gravity, and that fact is so well authenticated that it cannot allow even the possibility of a doubt.

"Three or four hours before Lincoln was murdered in Washington, the 14th of April, 1865, that murder was not only known by some one, but it was circulated and talked of in the streets, and in the houses of the priestly and Romish town of St. Joseph, Minnesota. The fact is undeniable; the testimonies are unchallengeable, and there was no railroad nor any telegraph communication nearer than forty or eighty miles from the nearest station to St. Joseph.

"Naturally every one asked, 'How could such news spread? Where is the source of such a rumor?' Mr. Linneman, who is a Roman Catholic, tells us that though he heard this from many in his store, and in the streets, he does not remember the name of a single one who told it to him. And when we hear this from him, we understand *why* he did not dare to swear upon it, and shrunk from the idea of perjuring himself. For every one feels that his memory cannot be so poor as that, when he remembers so well the name of the two strangers, Messrs. Conwell and Bennett, to whom he had announced the assassination of Lincoln, just seventeen years before. But if the memory of Mr. Linneman is so deficient on that subject, we can help him and tell him with mathematical accuracy:

"You got your news from your priests of St. Joseph! The conspiracy which cost the life of the

martyred president, was prepared by the priests of Washington in the house of Mary Surratt, No. 541 H street. The priests of St. Joseph were often visiting in Washington, and boarded, probably, at Mrs. Surratt's, as the priests of Washington were often visiting their brother priests at St. Joseph.'

"The priests of Washington were in daily communication with their co-rebel priests of St. Joseph; they were their intimate friends. There were no secrets among them, as there are no secrets among priests. They are the members of the same body; the branches of the same tree. The details of the murder, as the day selected for its commission were as well known among the priests of St. Joseph, as they were among those of Washington. The death of Lincoln was such a glorious event for those priests! That infamous apostate, Lincoln, who, baptized in the Holy Church, had rebelled against her, broken his oath of allegiance to the Pope, taken the very day of his baptism, and lived the life of an apostate! That infamous Lincoln, who had dared to fight against the Confederacy of the South after the Vicar of Christ had solemnly declared that their cause was just, legitimate and holy! That bloody tyrant, that godless and infamous man was to receive, at last, just chastisement for his crimes the 14th of April! What glorious news! How could the priests conceal such a joyful event from their bosom friend, Mr. Linneman? He was their right-hand man among the faithful of St. Joseph. They thought that they would be guilty of a want of con-

fidence in their bosom friend, if they did not tell him all about the glorious event of that great day. But, of course, they requested him not to mention their names, if he would spread the joyful news among the devoted Roman Catholics who, almost exclusively, formed the people of St. Joseph. Mr. Linneman has honorably and faithfully kept his promise never to reveal their names, and to-day, we have, in our hands, the authentic testimony signed by him, that though somebody, the 14th of April, told him that President Lincoln was assassinated, he does not know who told him that.

"But there is not a man of sound judgment who will have any doubt about the fact. The 14th of April, 1865, the priests of Rome knew and circulated the death of Lincoln four hours before the murder, in the Roman Catholic town of St. Joseph, Minnesota. But they could not circulate it without knowing it, and they could not know it without belonging to the band of conspirators who assassinated President Lincoln."

CONCLUSION.

Such is the narrative told by Mr. Chiniquy in his "Fifty Years in the Church of Rome," regarding his connection with Mr. Lincoln and the evidence he has obtained in regard to the assassination of that great and good president.

In speaking of Mr. Chiniquy's book, the *Chicago Inter Ocean* of date July, 18, 1886, in a book review, said: "It makes the gravest charges against the highest authorities of the Catholic Church in a

manner which they will scarcely permit to go unchallenged and unanswered. It is not the province of the editor to review these or to give an opinion regarding them. Some of them, like, for instance, the account of the assassination of President Lincoln, taxes belief; *but it is stated with such an array of evidence as to need (from Rome) explanation or reason for its truthfulness.* It is a remarkable statement. But the book is crowded with sensations. The author says of his book: 'The waves of Romanism are coming as a deluge upon this country, and they threaten to submerge the rights and liberties so dearly bought. My fifty years spent behind her (Rome's) walls (twenty-five of them as a priest,) have not only given me the right, but have imposed upon me the duty of warning the honest and too-unsuspecting American people about the dangers ahead from Rome!'" (It is proper to add that the italics in the above are ours.) The lapse of time since that book review was first published has added significance to the words italicised above. *No explanation or reason has been given* that the writer knows of. In the face of this terrible accusation of the most dastardly political crime of the century the lips of Rome are silent.

No less than thirty public attempts have been made upon the life of Mr Chiniquy since his renunciation of Roman paganism. He has counted his converts from her church by the thousand, and it is claimed that thirty thousand Catholics have renounced Romanism through his efforts. Hence

their desire to destroy him. But Mr. Chiniquy still lives, and nowhere in the length and breadth of this great world is there a priest who has the courage to face him openly and manfully, upon the rostrum. When this good man shall have passed away it will then be too late for Rome to attempt to impeach his word. His life on earth will form an impregnable armor against the assaults of his enemies; and, like John Brown, his soul will "go marching on."

Innuendo and calumny towards Mr. Chiniquy is no answer to his charges. His life and book furnish complete and conclusive evidence of his worth and integrity. The court records of Illinois are an insurmountable wall of facts that his enemies cannot possibly hope to surmount. Their silence now and since these charges were first published, prove conclusively that they have no hope of refuting his terrible charges against them. The American people, too, will not be satisfied with any display on the part of Rome *after Mr. Chiniquy's death*. To set aside these charges, proof positive and certain must be forthcoming before that event takes place. The Roman Catholic priests of this country must also understand that they cannot plead ignorance of the existence of Mr. Chiniquy, or his charges against them. (*Patriotic American.*)

JOHN H. SURRETT.

EXTRACT FROM A SPEECH BY COL. EDWIN SHERMAN.

"Of the men engaged in that conspiracy, Dr. Samuel Mudd was the chief director. He was a Roman Catholic, as were also John Wilkes Booth, Mrs. Surratt and her son; and in the Judge Advocate General's Office at Washington there may be seen the Roman Catholic medal taken from Booth's neck.

"A short time before that, Booth had received the sacrament from Archbishop Spaulding, of Baltimore, and almost identically at the same time the Pope sent from Rome the arms and accoutrements in exact counterpart of those of the Papal guard at Rome; and when Archbishop Spaulding died he was buried with military honors by the Papal guard of Baltimore.

"In this conspiracy, *every one was a Roman Catholic*, either a Jesuit, priest or layman, and they made every effort to conceal this fact. I do not state this simply upon my own authority, but refer you to the official report of the trial before the military commission. Read it carefully, and you will find that all along the line it was for the interest of the Catholic Church that even Mrs. Surratt should die. Rome is a sow that eats her own pigs. Her son, John H. Surratt, had he been captured, would have been hung at the same time. He had gotten the horse for Booth to escape, and only waited until he heard the shot. His escape had

been prepared by Archbishop Bourget, of Montreal, Canada. Surratt went there first, and returned to do his part of the work, and then made his escape, and was protected by that archbishop.

"He was placed in the charge of Father Charles Boucher, of the parish of St. Leboire, Canada; there the priest kept him for several months; finally he took him to Montreal, to another house of the archbishop's, and there they kept him until they got ready to take him away. Finally they took him in a carriage (at Montreal) to a small steamer, which conveyed him down to Quebec, from whence he sailed on the steamer 'Peruvian' to Liverpool, and thence to Havre de Grace. From there he went to Paris and to Rome, and enlisted in the Pope's body guard.

"Rome now thought she had him secure, but *through Father Chiniquy*, our government got trace of him. A detective was put upon the track, and when the Pope found out that our government knew where Surratt was, he made a pretense of being willing to give him up, and permitted him to make his escape.

"But Surratt was captured at Alexandria, Egypt, and brought back to this country on the United States war-ship *Swatara*, and tried in the court of the District of Columbia. It was a pity that the civil law had taken the place of the military. A jury that was never intended to agree was drawn, and this Jesuit priest, the accessory before and after the fact, so far as John H. Surratt was concerned,

had the effrontery to come directly from Montreal, appear in that very court and give this very evidence I am now giving you, and if you turn to Volume II., on the trial of John H. Surratt, you will find all that I have said to you to be the exact truth.

"The investigation of this matter has been the work of years of the most patient research, and at an expense of thousands of dollars, mostly to myself and a few others.

"The hatred against Lincoln continued after his death. All the tributes of the nations of the earth, of societies and organizations, (nearly one thousand,) with resolutions of sympathy and consolation that came from the American people, are kept bound in a book by the government; and among them were those of some thirty or more Masonic lodges of Europe, supposing that he was a Mason; and yet you may examine that book from beginning to end, and not from one single Roman Catholic society is there the first resolution of sorrow at this damnable act."

CHAPTER VII.

MISCELLANEOUS NOTES.

THE PAROCHIAL SCHOOL: ITS RECORD AND VALUE.

Dr. Sydney Strong in a Public Discussion with Father Mulhane.

"It has a bad record. In Italy and Spain the parochial school—by which I mean that all education was under the control of the clergy and the church—has had full sway for centuries with this result: In 1860, seven out of ten Spaniards were unable to read or write; in 1862, eight out of every ten Italians were unable to read or write; in 1860, seven out of every ten married couples could not sign their names to their own marriage certificates. 'Italy,' as Victor Hugo said, 'which taught mankind how to read, yet now knows not how to read.' Yet Italy is the home of the parochial school. The clergy largely control education in Ireland, yet 'the Irish,' says an Irishman, 'have fallen in intelligence so far behind other races that they have become mere "hewers of wood" and "drawers of water" for other nations.'

"Call the roll of the Republics of South and Central America. From the first, education has been in the hands of the clergy, and the only recognized

school, the parochial. From Brazil, Chili, and the Argentine Republic, Mexico, and on down through the list, there comes but one answer: only a small per cent. are able to read and write. Come to Massachusetts. In 1875 there were 100,000 people in that state who were illiterate. Ninety-four thousand of them were foreign-born. From what countries? Germany sent less than 1,000. Germany has public schools. Ireland sent 67,000. Every fourth Irishman that landed in Boston Harbor was not able to write his own name (Census of Mass., 1885, p. lxxxix.) Who mainly had charge of Ireland's education? The church, through parochial schools.

"I consider one fact to be established: the parochial school has failed to teach the people how to read and write. In proof, I point to Spain, Italy, Portugal, Ireland, France, South and Central America—before they shook off the parochial school—and I see the masses dwelling in ignorance. I say, therefore, to the parochial school, mention one nation whose children you have taught to read and write, and your claims will be considered.

"The parochial school has been repudiated by its former friends. Again, call the roll of the nations of Europe. Italy.—Established common schools in 1860. Attendance was made compulsory in 1877. France.—Education was made free, compulsory, and non-religious in 1882. England.—Parochial schools were found wanting, and illiteracy on the increase. Common schools were established in

1870. *Germany*.—The leading nation of Europe, is the leader in common schools. *The Netherlands*.—The same answer. *Norway*.—Free, compulsory, non-religious, common schools. *Switzerland*.—The same.

“I do not fear being disputed when I say, quoting from so sober an authority as the ‘*Encyclopædia Britannica*,’ that in all Europe education is passing from the control of the clergy into the hands of the state; is becoming more ‘secular and less sectarian’ (Vol. VIII. p. 712.) *Neither is it a religious question*. Roman Catholic Italy in the south, Protestant Sweden in the north, are alike moving to establish public schools, in which the teacher shall only answer to the state, and the instruction only be secular. Do we want to put on the cast-off garments of Europe?

“What do Mexico, Central America, and South America think of the parochial school? I hold in my hand a book published in 1888, entitled, ‘*The Capitals of South America*,’ by William E. Curtis, appointed in 1885, by President Arthur, Secretary of the Spanish American Commission. He had exceptional advantages to ascertain the facts, and is a fair writer. Let Mexico speak. Parochial schools have been prohibited. Free public schools have been established. Whoever sends a child to a parochial school is fined (p. 4.) Let the Republics of Central America speak: *Guatemala*.—Children between the ages of eight and fourteen are required to attend the public schools (p. 84.) *San Salvador*.

—Education is free and compulsory and under state control (p. 178.) *Costa Rica*.—Education under state control, and is compulsory (p. 218.) Whoever sends a child to a parochial school is subject to a heavy fine.

“Let the Republics of South America, with their 50,000,000 of people, speak: Remember that until twenty years ago, the education of the children was in parochial schools under control of the clergy. *Argentine Republic*.—Free public schools under state control and a compulsory law, closely modelled after the system of the state of Michigan (p. 557.) *Chili*. — Public, non-sectarian schools. Whoever sends a child to a parochial school is fined (p. 494.) *Uruguay*.—Parochial schools have been closed, and free public schools have been established (p. 611.) *Venezuela*.—Schools are supported by the government (p. 270.) *Brazil*.—The same (p. 678.) So on through the list, every one of them repudiating the parochial school and establishing free public schools, until we reach Ecuador.

“Ecuador is the only one of the South America Republics that has not struggled to take education out of the hands of the clergy and destroy the parochial school. And what of Ecuador? There is not a railroad nor a stage-coach in the entire country. Laborers get from two to ten dollars a month. With a million inhabitants, there are only forty-seven post-offices. Ecuador, by nature one of the richest of the Republics, yet sitting in ignorance, is the only one holding to the old system of the parochial school (p. 306.)

"The nations of South America send this message to the United States: 'We have tried the parochial school, but it has been found wanting. The education of our children has for ages been intrusted to the church, but our children grew up in ignorance. If education is to be universal and broad, it must be placed in the hands of the state.' Central America and Europe send the same message.

"Neither is it through any enmity to the church, for the same message comes from Protestant Germany, Sweden and England, and from Catholic Italy and France, Chili and Brazil. In South America Catholicism is the state religion; yet they say emphatically, the church is not able, through its parochial schools, to teach the people. They have, therefore, placed the work in the hands of the state.

"Now, the parochial school knocks at our door and claims the right to teach our children. Shall we dismiss a school system which the nations of the earth are examining and copying and borrowing, and put in its place a system that nearly all have turned off?"

THE FARIBAULT PLAN.

CARDINAL GIBBONS STATES ITS FEATURES IN A LETTER
TO THE POPE, DATED MARCH 1, 1892.

The *New York Herald* of February 26, 1893, contains a translation of the memorial presented to Rome by Archbishop Ireland, on the Faribault Plan. The brief was printed in Italian, in a pamph-

let, making, with Cardinal Gibbon's letter in behalf of the scheme, which is given in an appendix, some thirty pages. Cardinal Gibbon's letter, explanatory of the system, is as follows:

"1. The school buildings remain the property of the parish. They are leased to the school commissioners during the school hours only—that is, from 9 A. M. to 3:45 P. M. Outside of these hours they are at the sole disposal of the parish. The pastor and sisters who teach can hold in them such exercises as they deem proper. The lease is for one year only. At the end of the year the archbishop may renew the lease or resume exclusive control of the buildings.

"2. The teachers must hold diplomas from the state, and the progress of the pupils is determined, as to the various branches of profane learning, by periodical examinations held in conformity with official requirements. The class-rooms are furnished and are kept by the school commission, and the sisters receive the same salaries as are paid to the ordinary teachers.

"3. During the school hours the sisters give no religious instruction, but, as they are not only Catholics but are members of a religious order, they wear their religious habits, and do not alter their teachings in any respect. The schools, although under the control of the state, are, in respect of instruction *precisely what they were before the arrangement was made*. The sisters teach the catechism after school hours in such a way that the pupils

notice merely a change from one lesson to another; besides, at 8:30 A. M.—before the regular school hour, that is—the children attend mass, and on Sundays the school buildings are at the disposition of the parish.

“4. The public schools are scattered in various parts of our cities, and children are required to attend the school district wherein they live. Faribault and Stillwater are excepted from this rule. Catholic children can attend the school in question; from all parts of the cities, and Protestant children living in districts where our schools are situated may do so, but are not obliged to. The result is that almost all the Catholic children of the two cities come to these schools, where there are very few Protestants, and wherein the influence is almost wholly Catholic.

“This, Holy Father, is in substance the situation at Faribault and Stillwater. After Mgr. Ireland’s explanations, and his answers, not one of the archbishops offered a word of blame. Many were very explicit in their approval, and Mgr. Williams, archbishop of Boston, whose authority with us is very great, did not hesitate to say that he congratulated his colleague on the results obtained, that his own wish would be to submit the schools of his diocese to a similar arrangement, and that he hoped to succeed, at least as to some.

“In fact, taking these things as they are, the objections to this are none; the advantages are so great that the opposition raised by it is inexplicable, unless it is attributed to malice or ignorance.

"In Minnesota Catholic influence is already considerable, and it increases daily, thanks especially to the prestige enjoyed by the archbishop of St. Paul, and to the active part which he takes in everything of interest to the country. The members of the school commission are too sincere and honest, and besides, too knowing and prudent to try to introduce into the schools, books which in any degree would be dangerous to the faith of the children; and if they should do so their scheme would be quickly checked. The Protestant children who attend the schools are too few to have any influence on the Catholics, and *cannot prevent themselves from coming under the healthful influence of their surroundings.*

"In this contract which he has made with the state, the archbishop took great care to safeguard the future. *It is but an essay which has been made in the hope of obtaining later advantages still more weighty;* and, assuming an overwhelming Protestant opposition, or bad faith on the part of the school commissioners, he can end the contract after a year and return to the system of parochial schools. There is, then, nothing to fear.

"The advantages are many. The two schools, whether from the point of view of the number of scholars, or from that of other resources, were decaying; to-day all reports show that they are prospering. They are well furnished, and have all the conveniences of public schools—facts which are of great practical importance for both parents and

children. The teachers are paid more highly than the parish could afford to pay them; the faithful have no longer to pay the double tax to the public school and the parochial school, and the pastors no longer have to worry to find the necessary money to carry on schools—money often impossible to procure without recourse to means inconvenient, for more than one reason, and sometimes gravely so. Furthermore, almost all the Catholic children of these two cities are now under a religious influence which did not before exist.

“In placing these two schools under the school boards, which in our country are only local and municipal organizations, Mgr. Ireland did not intend to invalidate the principle of the parochial school, though he has been accused of so intending. His plan was to save two schools which were perishing, and to procure for a large number of children in Faribault and Stillwater the religious influences of which they are deprived in the public schools. When we think that more than half of our children attend the public schools, and, in spite of all we can do, will continue to attend them, we cannot refrain from praising Mgr. Ireland for what he has done and obtained.

“For the rest, his interest in parochial schools is well known, and his opponents have only to consult the official statistics in the Catholic directory to learn that his diocese, far from being backward, is in advance of many other dioceses. Parochial schools are numerous in it, and, out of a Catholic

population of 155,000, they are attended by 11,700 children, that is, one child to every fourteen Catholics. In Baltimore the proportion is almost the same; in Boston the proportion is one child for nineteen Catholics; in New York, one for every twenty.

"He has not even made an innovation. Many schools are under similar rules in several dioceses—for example in New York, Milwaukee, Albany, Buffalo, Erie, Harrisburg, Peoria, Rochester and Savannah. In the last-named city all the Catholic schools are in the same condition, and Mgr. Gross, archbishop of Savannah, before his translation to the bishopric of Oregon, did not hesitate to say at our meeting that he had always thanked himself for that state of things.

"No one had dreamed of raising objections and of accusing the bishops and priests of these dioceses of unfaithfulness to their mission and treason to the church; but the passions were stirred up the instant Mgr. Ireland had acted. His enemies are bitter, it pains me much to say, Holy Father, but they have watchmen at Rome, and will stop at nothing to ruin his prestige and his authority; and that, as I have written to you already, would be a great blow to the church in the United States.

"Your Holiness will allow me to say, in ending this letter, that the silence of the Holy See in this question has been, and will be, interpreted as a virtual condemnation of the conduct and views of the great archbishop of St. Paul. If this opinion

had been shared by the American public, as it assuredly would be in time, I fear that the national sentiment would be excited, and that measures obnoxious to Catholics would be proposed in school matters. There have been attempts in this direction; they have been checked for the present, but it is important not to renew them in creating or maintaining prejudice against ourselves.

“Further, Most Holy Father, I dare beg your Holiness to show to the American public in such a manner as you think best that Mgr. Ireland has your confidence, and that you appreciate his efforts and his acts for the good of the church in the United States.

“Archbishop Ireland, in his memorial, sets forth that in consequence of the poverty of adherents of the Catholic Church in some sections, fully sixty per cent. of the Catholic youths are deprived of the opportunity of securing an education in parochial schools, and after discussing the objections offered by his adversaries to his plan, concludes as follows:

“‘I also ask an answer to this question: In view of the fact that on account of the poverty of our people, the decrees of the council of Baltimore regarding parochial schools, cannot at this moment be executed in several parts of the United States, what plan of action can a bishop pursue meanwhile to procure instruction for those children who cannot in consequence for the present be provided with parochial schools, and for which that council has not provided?’”

“THE SCHOOL QUESTION.

“SUGGESTIONS AS TO LEGISLATION RELATING TO THE
MATTER.

“NEW YORK, Feb. 11, 1893.—Printed slips containing suggestions for legislation on the school question, and apparently expressing the views held by Archbishop Ireland on that subject, are being received through the mails by clergymen, educators and prominent laymen of every creed. It is said that these slips are being circulated throughout the whole country. Following is a copy of one of them received in this city:

“First—The city and state might affiliate parochial schools to the public schools, the secular education being under the state or city superintendent.

“Second—The parochial school buildings might be rented at a nominal price to the state.

“Third—The teachers could be Catholic, holding their certificates from the public commissioners, who would have the right to examine both teachers and pupils at any time.” (*St. Paul Pioneer Press.*)

INDULGENCES.

“Indulgences, in the Church of Rome, are, in brief, a remission of the temporal and Purgatorial penalties of sin. Indulgences do not promise, generally, to save people from final perdition if they are persistently bad, though indulgence-sellers have repeatedly promised this; but all along the road

after death, indulgences are supposed to be very helpful. This whole matter of indulgences is very fully discussed in a most extraordinary pamphlet which I hold in my hand, written by the very eminent historian, Henry C. Lea. It is entitled, 'Indulgences in Spain,' and is, as are all of Mr. Lea's studies, a most careful citation of original documents and undeniable authorities. Here we learn that indulgences were frequently sold on the credit system; but they did not help the buyer unless he intended to pay. If a person gets an indulgence by misrepresenting the amount of property which he has, if he is rich, and ought to pay more, and says he is not rich, and pays less, the indulgence is not good for anything. This is a shrewd way of getting a high price for spiritual goods. We find Pope Boniface IX. selling indulgences, and then withdrawing them and selling them over again, which is a somewhat singular way to speculate. Pius VII., as late as 1778, sold these indulgences in Spain, and to this very day they are freely sold there. The opponent of Martin Luther, Hieronymus Emser, admits that priests and monks were 'greedy and shameless in their sale of indulgences,' which is perfectly obvious to everybody. The profits of these sales were enormous. Henry IV. of Castile received in four years, as profit on the indulgences sold in his kingdom, one hundred million dollars. In 1519 Leo X., trafficking with the Spanish king, agreed to take twenty-four thousand ducats a year as his share of the profits of sales in that

realm. Charles V. had a sharp conflict with Popes Leo and Adrian as to the price of a Bull of Indulgence which he desired them to issue for his dominions. They wanted two hundred thousand ducats a year, which he said he would not pay, and finally they compromised on a smaller sum, and issued the Bull. (Rev. I. J. Lansing.)

“The leading ecclesiastic of Germany, Albert, Archbishop of Mentz, afterward cardinal, having boldly purchased his office at a great price, reimbursed himself, and poured money into the Papal treasury by securing the monopoly of the sale of indulgences, of which Tetzels was the agent and auctioneer. The priests, largely corrupted in morals and careless of the welfare of the people, were willing that the flock should be plundered, provided the spoils went into the treasury of the church. Even the Jesuit Favre, at the Diet at Worms, testified that the priests were guilty of grievous crimes. The people, shrouded in dark superstition, ignorant of the Holy Scriptures, and enslaved by their ecclesiastical masters, were still deemed worth plundering, and were yielding up their wealth to enrich the Papal court south of the Alps. That court was more interested in the revival of polite and classical learning and in gratifying its vices, than in spreading the Gospel of God. Then, when the times were ripe, Luther arose, and nailed to the door of the old church in Wittenberg those ninety-five immortal theses which became the text and proclamation of the great Reformation.” (Romanism and The Republic.)

The following is a correct transcription of one of the pardons sold by Tetzels, by order of Pope Leo X., for sums ranging in value from 25 cents and upwards:

“May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of His most holy passion! And I, by the authority of His blessed apostles, Peter and Paul, and of the Most Holy Pope, granted and committed to me, in these acts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they may have been incurred; and then from all thy sins, transgressions and excesses, how enormous soever they be, even from such as are reserved for the cognizance of the Holy See; and as far as the keys of the Holy Church extend, I remit to thee all punishment, which thou dost deserve in purgatory on their account, and I restore thee to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which thou didst possess at baptism; so that when thou dost die, the gates of punishment shall be shut, and the gates of paradise of delight shall be opened; and if thou shalt not die at present, this grace shall remain in full force, when thou art at the point of death! In the name of the Father, and of the Son, and of the Holy Ghost.”

“I will not deny that indulgences have been abused.” (Cardinal Gibbons, in “The Faith of Our Fathers,” page 390.)

“Wishing to correct and amend the *abuses* which have crept into them, and on occasion of which this signal name of ‘indulgences’ is blasphemed by heretics, the holy synod enjoins, in general, by the

present decree, that all *wicked traffic* for obtaining them, which has been the fruitful source of many abuses among Christian people, should be wholly abolished." (Council of Trent, as quoted by Cardinal Gibbons in "The Faith of Our Fathers.")

"One of the naturalists, who accompanied the 'Challenger' on her famous scientific voyage, was Prof. H. N. Mosely. His story of what he saw and found on the expedition, reserved for printing until after his death, has only just been published in England. Among other curious things, he mentions the fact that papal indulgences for sins, and even for crimes, are sold to this day in the Philippine Islands by the Spanish government. They are disposed of at the same counters with tobacco, brandy, lottery tickets, and other articles of which the government retains a monopoly. The perpetual right to sell indulgences in Spain and her colonies was granted to the Spanish crown by the Pope in 1750. Revenue from this source has amounted to as much as \$250,000 annually." (*Washington Evening Star*, Dec. 23, 1892.)

In 1261 the Council of Mainz spoke of the priesthood as "pestilent sellers of indulgences, whose knavish tricks excite the hatred of all men, who spend their filthy gains in debauchery," etc.

PARDONS BOUGHT AND SOLD.

SINS CLASSIFIED AND GRADED BY THE ROMISH CHURCH.

According to a book, called the Tax of the Roman Chancery, in which are contained the exact sums levied for pardon of each particular sin, we find some of the fees to be thus:

Robbing a church,	\$ 2 25
Simony,	2 25
Perjury, forgery and lying,	2 00
Robbery,	3 00
Burning a house,	2 75
Eating meat in Lent,	2 75
Killing a layman,	1 75
Striking a priest,	2 75
Procuring abortion,	1 50
Priest to keep a concubine,	2 25
Ravishing a virgin,	2 00
Murder of father, mother, brother, sister or wife,	2 50
Nun for fornication in or out of the nunnery,	5 00
Marrying on a day forbidden,	10 00
Adultery committed by a priest with nuns and others,	10 00
Absolution of all crimes together,	12 00

[From page 263 of "The Master Key to Popery," by Anthony Gavin, formerly one of the Roman Catholic priests, at Sarragossa, Spain.]

ROMISH DESERTERS IN THE MEXICAN WAR.

From a Speech by Col. Edwin Sherman.

"During the Mexican war there was circulated among our army, propositions to those who were Roman Catholic soldiers to desert. Those who belonged to the infantry, the cavalry, the artillery, were to receive payment in lands and money and everything else accordingly. One man, by the name of Riley, deserted before hostilities broke out, and others followed him. Then, after the battle of Monterey, and after fifteen thousand men under an armistice were allowed to pass out, carrying their arms with them, fifty of those Roman Catholic deserters led the Mexican Army out. It was with great difficulty that our men could be prevented from shooting them, but the armistice had to be kept. When our division was called from Monterey, and Taylor's line on the Rio Grande, to go to the south, from Vera Cruz to the city of Mexico, we found ourselves confronted by deserters from our own ranks,—a complete battalion, known as the legion of San Patricio (St. Patrick) composed of deserters from our army,—and Riley, a *Brigadier General*, commanding them.

At that time the United States was appealed to, and they moved the batteries from their ships of war, and filled them with provisions for starving Ireland; and at this time, these men, deluded by

priests of their faith to violate their oaths, ungratefully, in our own clothing, and with our arms,—at the battle of Cherubusco, near the city of Mexico,—turned upon their former comrades and laid them low. It was impossible to estimate the feeling of our men. At one time muskets were thrown aside, and simply with the bayonet alone in hand, we met the enemy and captured over sixty of these deserters. There came an armistice, and during that armistice, they were duly tried by court martial, and at Miscoac, in the presence of both armies, we hung thirty-two in good order.”

ROMISH RELICS.

“Amulets, charms, scapulars, medals, are all sold to-day for money, in untold quantity. I can give you the names of some of them, so that you can buy one if you want to. I have not time to describe their alleged magical powers. The Carmelite scapular, the Cord of St. Francis, the Medal of St. Joseph, the Medal of St. Benedict, the Agnus Dei, the model of St. Peter’s chains, the model of a garment of the Blessed Virgin, the water of Lourdes, etc.; while Pius IX. says that a priest can make just as good holy water as they can find anywhere, so this is also to be sold for its power to charm.

“In the *New York Independent*, within the last year, Father Alfred Young, of the Paulist fathers, has written column after column to prove that it is right and wise to sell medals, which are put in

watering troughs to keep cattle from getting sick, and to be used to protect people from sickness, storms, accidents, death, etc. All these articles are sold to-day in this place and in all places where Rome can keep the people ignorant enough to buy them. Father Durngoole gained hundreds of thousands of dollars for what he calls his children's orphanages, by selling these things. He had an annual income equal to that of Yale University last year. Did not you suppose that our generation had outgrown such folly? that, unlike the Indian who carries his little fetich, we had sense enough to know that a bit of flannel on the neck would not save us from being struck by lightning? Did you not suppose that we had advanced from such infantile superstition? And yet, this is part of the religion of the Holy Roman Catholic Church. And I have not the slightest doubt that there are people in this audience now with scapulars on. (Great sensation.)

“But the trade in relics is another part of Rome's store-keeping. Enough of the true cross has been sold to make seven or eight large trees, and they invented the theory that it multiplied like the loaves of bread and the fishes. (Laughter.) There are extant at least three heads of John the Baptist. There are two holy coats; and it was last year that one of these holy coats was worshipped at Treves, and hundreds of thousands of pilgrims went to see it, to be healed of their disorders. One Pope says that this is the holy coat, while Argenteuil in France

has another holy coat. But now, I must indulge myself in reading to you a little about these relics. Last Sunday I was speaking to you of the relics of St. Anne displayed in New York. You know that relic has gone out of this country to Canada. Is that the reason why we have had terrible rain-storms and floods? (Laughter.) On yesterday morning we read that this relic had brought to the church in New York sixteen thousand dollars, and Archbishop Corrigan, at whom the mayor of New York looked up from his knees on a public platform, says that twenty-five thousand people have visited and venerated or worshipped this relic of St. Anne!

“But I want you to know just where to go to get the best thing in the matter of relics, so I will give you some special directions about one famous saint: ‘The body of the Apostle St. Bartholomew is declared in the Roman Breviary and Martyrology to have been translated from Benevento to Rome by the Emperor Otto III. and is alleged to be *entire*. It is attested by bulls of Alexander III. and Sixtus V. But the church of Benevento alleges that the *entire body* of St. Bartholomew is *there still*, and produces bulls to that effect from Leo IX., Stephen IX., Benedict XII., Clement VI., Boniface IX., and Urban V., (all infallible, you know,) the earliest of which popes reigned fifty years after the death of Otto III. Here, then, are *two entire bodies*; but Monte Cassino claims the possession of a large part of the body, and so does Reims. There are, besides, *three heads*: one at Naples, one formerly at Reiche-

nau, and a third at Toulouse; *two crowns of the head* at Frankfort and Prague; *part of the skull* at Maestricht; *a jaw* at Steinfield; *part of a jaw* at Prague; *two jaws* in Cologne, and a *lower jaw* at Murbach; *an arm and hand* at Gersiac; a *second arm*, with the flesh, at Bethune; a *third arm* at Amalfi; a large part of a *fourth arm* at Foppens; a *fifth arm* and part of a *sixth* at Cologne; a *seventh arm* at Andechs; an *eighth arm* at Ebers; three *large leg or arm bones* in Prague; *part of an arm* at Brussels; and other alleged portions of the body, not reckoning trifles like skin, teeth, and hair, in twenty other places.' That is the relic business. There seems to be a good many of that saint. He has heads and arms enough for the Hindoo god. (Great laughter.) 'Again, that one handkerchief with which St. Veronica is said to have wiped the face of our Lord, thereby imprinting His likeness upon it, is shown in *seven different* places. They are Rome, Turin, Milan, Cadouin, Besancon, Compiègne and Aix-la-Chapelle. Four papal briefs attest that at Turin, and fourteen the one at Cadouin.' Our historian says, 'These are, no doubt, extreme instances; but there are many very similar, and they admirably illustrate the uncertainty of relic-worship;' and yet the church sanctions it. If poor, superstitious people were doing it, simply, I should not laugh at them: I should be sorry for them; but the Pope, the cardinals, the archbishops, the bishops, the priests, know these frauds, and still they perpetrate them on the people for money." (Rev. I. J. Lansing.)

CORRUPTIONS OR INVENTIONS OF POPES.

	A. D.
Invocation of saints started in	357
Service in the Latin language begins in	600
Pope's supremacy established in	606
Images and relics	787
Baptism of bells	965
Canonization of saints	993
Change of bread and wine into a god	1000
Use of beads—rosaries	1090
Celibacy imposed on priests in	1090
Mass—a caricature of Christ's sacrifice	1100
Sale of indulgences begins as early as	1190
Purgatory—the golden hen of popery	1439
Reading of the Bible forbidden	1546
Five new sacraments instituted	1547
Worship of Mary	1563
Creed of Pope Pius IV.	1564
Immaculate conception, Mary without sin	1854

All of which is crowned by the ridiculous dogma of an infallible Pope in 1870.

“THE CATHOLIC DIRECTORY.

“NEW YORK, Jan. 25, 1893.—Advance sheets of the official Catholic Directory of the United States for 1893 have just been issued. The Catholic population is stated to be 8,806,095, to whom spiritual guidance is given by fourteen archbishops, seventy-five bishops and 9,397 priests, of whom 6,954 are secular and 2,443 regular priests.

“There are 8,477 churches; 3,485 stations and 1,763 chapels. The 1,845 students for the secular

priesthood are educated in thirty-six seminaries. There are 127 colleges; 657 academies and 3,587 parochial schools; 728,209 children attend the parochial schools." (*Loyal American.*)

"CATHOLICS IN MADRID INTERFERE WITH A PROTESTANT MEETING.

"MADRID, Feb. 5, 1893.—The excitement caused among Catholics by the opening of a Protestant church in this city several weeks ago still threatens trouble. When the Protestants announced four days ago that they would meet this afternoon in the theatre opposite the Jesuit college, the police feared a counter demonstration to the Catholic student riot in Barcelona on January 29th. When the Protestants assembled to-day, they found a strong force of police and about 100 of the civil guard drawn up around the college. During the service a petard exploded a few yards from the theatre. Three policemen and a civilian were wounded. The services were cut short and the congregation hurried in a panic from the theatre. Nothing has been learned as to the identity of the person who exploded the petard.

"This is a sample of the true spirit of Romanism, and shows what the octopus would do everywhere, if it had the power. Rome is everywhere and always the enemy of true freedom. Romish freedom is freedom for the Romish Church—and that alone." (*Progressive Thinker.*)

"MARRIED PRIESTS

"RECOGNIZED AS ROMAN CATHOLICS. THE PROPAGANDA'S DECISION REGARDING PRIESTS OF THE UNITED GREEK CATHOLIC CHURCH.

"TRENTON, N. J., Feb. 18, 1893.—Bishop O'Farrell, of the diocese of Trenton, has received a communication from the propaganda at Rome, instructing him that the priests of the United Greek Catholic Church are to be recognized as good Catholics. Many years ago this church seceded from the Church of Rome, but afterwards returned, and some of the innovations that had been established in the seceding faith were tolerated. Among these were the right of the priests of the Greek Church to marry and to say mass in other than the Latin language. In recent years many Greek immigrants have settled in the manufacturing cities of the East, a large number being in this city. In the course of time priests followed the immigrants and established Greek churches, but recognition was refused them by the Catholic bishops.

"A Greek Church was established in Trenton, and now has a congregation of about 200. The pastor, the Rev. John Zebo, has a wife and child. Under the rules of the church he was not recognized as a Catholic; and, because of the likelihood that many other Greek churches may be established in this country, instructions were sought from Rome by Bishop O'Farrell. The answer according recognition to Father Zebo has just been received.

"The authority which has been granted to Bishop O'Farrell has also been granted to every Catholic bishop in America in whose diocese there is at present a priest or congregation of the United Greek Catholic Church." (*New York Tribune.*)

"Archbishop Corrigan is expected to dedicate a Roman Catholic Church in Yonkers in a few weeks. The parish priest is a Slavonic papist and has a wife and eight children. There are two married priests in Philadelphia, one in Scranton and one in Minnesota. Corrigan doesn't like them, but in these hard times the Roman Church has to put up with many things it doesn't like." (*Primitive Catholic.*)

"POWDERLY.

"MILWAUKEE, March 6, 1893.—Rev. J. G. White, a Presbyterian minister of the Cumberland order, (which has its strongholds in Kentucky and Tennessee,) and who has been making war on the Catholic Church for the past twenty-five years, made a statement after the meeting of the ministers' association to-day that he had documents in his possession irrefutably showing that the Catholic Church is plotting to overthrow American institutions, and that T. V. Powderly is one of that organization's instruments in the movement. He alleges that Powderly, under the guise of assisting the laboring man, is really conniving to help the Roman Catholic Church to overthrow the republic." (*Press.*)

HIS ANSWER.

“You may think that I attach too much importance to the utterances of Rev. Mr. White. Far from it. This is not the first time I have had to fight this lie, and since the beginning of this year it has been constantly before me. From Michigan, from California, from New England, and from the South, the same cry comes to me, and *I am morally certain, that if the opportunity is presented to me, I will prove that the conspiracy is not one in which my personality or voice ever obtruded itself.*” (Press.)

“Mr. Powderly has accidentally over-reached himself in his attempt to crawl from under Mr. White’s accusations. He has practically admitted that the conspiracy exists. He simply states that he is not mixed up in it. Mr. Powderly is in a position to demoralize business at a moment’s notice. He could issue an order that would stop the wheels of commerce, and paralyze the finances of the nation. For a long time it has been thought, by those conversant with Romish methods, that T. V. Powderly was a tool of the Romish hierarchy, and that in case of an uprising of the Romish hosts, he would use the unlimited power vested in him to further their designs upon the government. This admission on his part that such a conspiracy exists, is significant, even though he denies his connection with it, for a man who contemplates treason could hardly be expected to admit his treasonable intentions when accused. Rev. J. G. White has been called upon many times to

prove some of the serious charges which he has made against the Romish Church, and in no case has he failed to do so. If it is true, as stated in the press dispatches, that he has made this charge, together with the assertion that he has ample proof behind it, we believe that that proof will be forthcoming at the proper time.

"It should be remembered in this connection, that before the society known as the Knights of Labor was formed, its constitution and by-laws were sent to the Pope for his approval, and that after making certain changes, he returned them, through his secretary, with the statement, that if certain changes which had been suggested by him were made, the society would be tolerated, and Romanists would be allowed to join it." (*Loyal American.*)

SHE IS HERE.

The *New World*, of Chicago, Dec. 3, 1892, in its editorial, in its comments on "A Methodist Bishop (Bishop Newman) on public schools," says: " 'And Rome being immutable,' the Bishop said, 'it proposes to establish its government in this country.' *Proposes to establish!* Why, good sir, its government is established here and has been established here since a period long prior to the birth of Methodism, or of its founders. Look around you, good bishop, and see all the churches, colleges, parochial schools, convents, academies, hospitals, asylums and "homes," and then talk of Rome's

proposing to establish its government here! Look around the one city of Chicago, good bishop, and count the evidences of Rome's government here; you will see them on all sides of you. And look over the country; in whatever direction the eye turns, there will be seen similar evidences of the establishment of Rome's power here. There is a cardinal archbishop in Baltimore, (Grover Cleveland's friend,) and there are thirteen other archbishops; and there are seventy or more bishops, with over five thousand priests and nine or ten millions of Roman Catholic lay people. And yet the bishop speaks of Rome *proposing to establish* its government here. The bishop would do well to be honest with himself. Let him realize the fact and the situation as they are. Rome's government is *already established here.*" So says the official organ of the Roman Catholic church, of Chicago, in its issue of Dec. 3, 1892.

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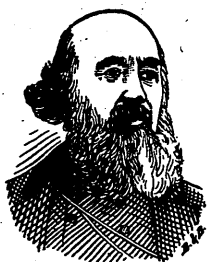
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